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Reformed faith united when WARC meets

by Keith Knight
Editor

When the World Alliance of Reformed Churches meets in Ottawa, Ontario in August, it will be the result of a marriage of 147 Reformed denominations which dates back to 1875.

Imagine that — 147 different denominations which claim to be reformed! That in itself is incredible. The World Alliance of Reformed Churches (commonly called WARC) meets infrequently. The last meeting was held in Nairobi, Kenya in 1970. It is therefore no little matter when it decides to meet again.

WARC will meet in Ottawa for 10 days in the heat of the summer. The politicians will long have fled the city and hundreds of delegates, observers and visitors will converge upon the city in what will undoubtedly become the largest single gathering of Reformed church leaders ever to hit the nation's capitol. Most of those delegates will come from Third World countries.

The theme for the WARC general council meeting is "Thine is the Kingdom, the Power and the Glory." The central element of the Ottawa theme has much to do with the theology of power and therefore the discussions will have much to say about the Gospel as the power of God.

Delegates will begin every day with worship and Bible study on one of three sectionals; the power of the covenant and the mission of the Kingdom; the power of grace and the graceless powers; and the theatre of glory and a threatened creation's hope.

Afternoons will be devoted to committee work — theology, cooperation and witness, finance, reformed witness, etc. — and the evenings will be devoted to public meetings.

History

Back in 1875, certain Reformed and Presbyterian Churches in different nations, at a meeting in London England, formed The Alliance of the Reformed Churches Throughout the World Holding Presbyterian System.

In 1891, representatives of certain Congregational Churches met in London as an International Congregational Council and in 1949 that group was officially organized under that name.

During several years of mutual study and cooperation, both groups grew together until, in 1966, the respective executive committees formally adopted a statement of principals and proposals.

At the 20th General Council of The Alliance of the Reformed Churches Throughout the World Holding The Presbyterian Order and the 11th Assembly of The International Congregational Council held at Nairobi on August 20, 1970, both organizations became one body to form the World Alliance of Reformed Churches.

WARC is so huge in terms of numbers and is so geographically spread out that two sections were created to facilitate more frequent meetings; the European Area and the North American Area. Area meetings are held every few years where Reformed theology and witness are discussed.

The Christian Reformed Church in North America has been actively involved in the life of WARC — but only as an observer, not a member. The CRC sent an observer to the organizational meeting in Nairobi in 1970 and has also attended North American Area meetings since then. It will also send observers to the August meeting of WARC.

It is expected that the Christian Reformed Church synod will decide in 1983 on whether or not to join WARC. The meeting in Ottawa will therefore play a major role in that decision.

The gathering of 147 denominations from 78 different countries will prove to be an exciting exercise in ecumenicity. All speeches, reports and discussions will be available in English, French, German and Spanish. A host of translators will be on hand to interpret speeches.

The focus of the General Council is best summarized by Professor Peter Pokorny, who teaches New Testament in the Comenius Theological Faculty, Prague, Czechoslovakia and who authored the discussion booklet, "Thine is the Kingdom, the Power and the Glory."

He stressed the need for a revival of Bible study within Reformed churches. "Active reading (of the Bible) was once a characteristic of Reformed spirituality. The world has, in the meantime, become a different place. Generally speaking, Christians have become a minority, and new peoples are beginning to form history."

WARC's General Council will be theological in nature, focusing on discussions about the Kingdom of God, the New Covenant, Thine is the Kingdom, the Realities which Stand between Man and God, and Human Responsibility in History.

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Over 5000 signatures went to CRTC hearings

The Christian Communications Centre presented over 5000 signatures to the CRTC in Ottawa as the Commission held its week-long public hearings on religious broadcasting in Canada.

According to Gerrit Verstraete, President of the Christian Communications Centre, "The Petition was sent to 175 Christian Reformed Churches in Canada not for purposes of a quantitative result but to get an overall consensus from CRC members across Canada on the important matter of Christian broadcasting."

The Centre's efforts helped raise the awareness of the issue and generated a higher level of interest in the public hearings. In reply to earlier publicity, the Centre received many copies of letters sent to the CRTC.

Over 12.5 per cent of all CRC communicant members voiced their approval of TV as a medium that can and should be used to communicate God's message of Salvation to man, and supported the request for clear policy and favourable consideration of presentations made by those who represented the Christian faith. Forty per cent of all CRCs in Canada replied — a high response to a short notice mailing over the Christmas holiday season.

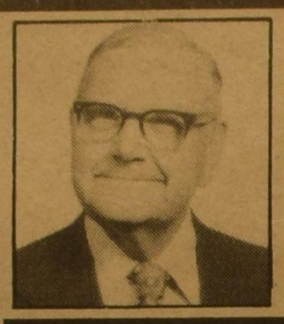
The hearings were opened by Mr. John Meisel, Chairman of the CRTC, and got off to a rousing start by speeches from Conservative MP's Robert Wenman and Benno Friesen, both proclaiming Christ as their King. Over 1500 submissions were sent to the CRTC ranging from single letters to massive reports. Add to that the 40 formal presentations made during the public hearings (selected as a cross section from all submissions sent) and the Commission faces the awesome task of analyzing the input and deciding on recommendations.

The public hearings have sparked considerable interest with the media but Mr. Verstraete urges all CRC people to read the reports (or view them and listen to them) with caution and not to engage in the currently popular "TV Evangelist Bashing". They are NOT the issue but are receiving an exaggerated amount of publicity. (The ABC Network even aired a Made-for-TV-Movie titled "PRAY-TV" on Monday, February 1. A movie produced as a direct take-off on the Evangelist of Your Choice).

The Christian Communications Centre, in its brief, supported the concept of a group of Christian organizations (emphasis on the Christian) to form a consortium for operating a Christian station or network.

Viewpoint

Mass media: magazines



Henry Van Andel

Editorial

If you enter a drug store or a department store you can always find a rack with magazines. There is a great variety of them. It is not my intention to write on the pornographic ones like Playboy and Penthouse. I trust that such magazines will not be read in our Christian homes. Neither do I think of magazines having a scientific character or those on sports or outdoor life. I do not think of Christian magazines either.

I have magazines in mind which people buy for general entertainment, such as Ladies' Home Journal, Life, Cosmopolitan, Chatelaine, or a fashion oriented magazine such as Vogue. What to say about such magazines?

Let me start by saying that usually they are beautiful products of print and photography. It belongs to our human nature to enjoy pictures. Pictures speak to us in a much easier and faster way than reading and listening. Reading and listening demand much more effort than looking at pictures. They have a magic power. This is one of the reasons why the television has such a tremendous influence. We hope to write on TV next week.

The magazines which I have in mind are — for a great part — filled with advertisements. I would like to say something about these advertisements first. They all stress a life of affluence. A magazine such as Vogue, for instance, takes you to a world of enormous luxury, not only as far as clothing is concerned, but also in regard to jewelry, perfume, and even food.

In that way these ads satisfy the materialistic outlook on life which determines the lifestyle of the average American and Canadian. They want a life of affluence. They ask for a certain wealth which they can take for granted: financial welfare, comfortable living.

This is stressed by another noteworthy fact. One of the common things in these ads is that often a smiling woman is pictured with the advertised article. It does not matter whether it concerns toothpaste, cosmetics, luggage or a car, the picture of a young attractive lady is usually added to the scene. Her smile is an indication that she is delighted with the use of the advertised article, and therefore she suggests that everyone who buys the article will experience the same joy.

Behind this is a philosophy which we call hedonism. People may not be aware of it, but they are taken captive by this philosophy. It is the philosophy that the principal good in life consists of self-indulgence and that affluence results in happiness. I do not have to say that such a philosophy is in flat contradiction with the Word of God.

I will not say that we as Christians may not enjoy any luxury. On the contrary often we do. At the same time we know that true happiness does not result from a materialistic good life.

Moreover, a hedonistic way of life has consequences which can be clearly noticed in our world. It takes away a general feeling of contentedness. We live in a world in which almost no one is content anymore. Everyone is complaining and wants more. And "more" in our modern world means more luxury in many cases, even in a time of inflation.

Often the woman or girl involved in the ad is pictured in daringly cut clothes. She recommends the advertised article while at the same time displaying her glamorous face, her cleavage or her beautiful legs. We are so used to it that we don't notice anymore what is wrong with this. I think not only of the daring position in which these women are presented, but much more of the fact that actually here the female sex is offended.

We live in a time in which the emancipation of women is the order of the day. As Christians we do not agree with all arguments which are used in order to defend women's liberation. However, we can agree with the argumentation that the female body should not be exploited for advertising purposes.

We have always to maintain what Dr. Abraham Kuyper expressed so beautifully in the title of one of his booklets: The Honourable Position of the Woman." It is in flagrant contradiction with this honourable position when the female body is used as an attraction in order to draw attention to some merchandise.

I realize that women are willing to be used for this purpose because it pays so well, but this does not take away that this is an affront to the dignity of her sex. There is nothing wrong in the desire of a woman to be attractive in her appearance, but her appearance should not be downgraded by making it a showpiece.

However, magazines, are not only filled with advertisements. They also offer articles and short stories. If you check them, you will notice that for a greater part they deal with married life. Even if pornography is avoided yet it is done with great openness.

Most of these articles give advice. They tell you how a lack of sexual drive in marriage can be cured, or how an unhappy marriage can be saved. They know exactly how to survive when you are suddenly alone after a divorce, or which qualities a woman must develop in order to keep her husband devoted to her, etc. In that way these magazines pretend to be sources of the highest wisdom!

Other favoured topics are money, how to handle it and how to invest it, and how to take care of your body. Often they give medical advice and much information about the origin of man (evolution). And furthermore, they unravel the intimate lives of film stars and other "heroes" in a detailed way.

I just take a few favoured topics at random. There is much more to mention, but it all comes down to the same: these magazines make an idol of the physical needs and the physical satisfactions of man.

We can find these magazines in some of our Christian homes. We can find them also in the rooms of our teenagers. As parents it is not always wise to take them away as forbidden literature. Sometimes you can also find interesting information. However, it is necessary to point out the idolatrous onesidedness of their content to our children. This kind of literature is so easily read and accepted as a part of life. Then we forget that they breathe a secular unholy spirit.

Our Bible speaks an entirely different language. I think of Paul's message to the Corinthians that our bodies are temples of the Holy Spirit and that with our bodies we have to glorify God (1 Cor. 6:19,20).

Happiness is self-inflicted

by Rev. Ralph Heynen

There are all kinds of crises in today's world. We look about us and we see the breakdown of the moral structure of society. People cannot be trusted, even in high places. We see an increase in the break-up of the family and the influence of drugs and alcohol on young people. Then, of course, there is the economic situation which contributes to all of these things.

It doesn't look too rosy. Just what this year will bring is something you and I cannot predict; we're facing an unknown future. I like to think of Paul as he looked through the prison bars. He says: "Rejoice! Again I say rejoice!" Or as another version puts it rather beautifully: "I wish you all joy, joy in the Lord!" That kind of happiness is something that we ought to try to develop and nurture because a Christian ought to be a happy person. There should be joy in our lives.

There are a few things that we ought to do in order to develop a greater sense of joy in our lives. I think the first thing is that we ought to take the responsibility for our own sadness. We often think of certain things in life that cause sadness. We think of the circumstances about us; we think of people who cause us difficulties. Or we think of financial situations that cause us unhappiness. But real unhappiness grows out of our own hearts.

We may look at life's experiences and see that they are rather rough. Some things are so hard to accept. But if we look more closely we may see some beauty in what first appeared ugly to us. You might meet a person who is wrinkled with age, doesn't dress too well, needs a haircut and a shave. Looking at him you might say he doesn't look like much. But if you listen to him talk about his experiences or his philosophy of life you might see something different. Here is a man who has something to offer.

You and I, too, can bring joy to others. But we must resolve the inner conflicts between our desires and our consciences. The conflict between the things we ought to do and the things we are actually doing. Paul talks about the good that he would do, but did not — and the evil that he would not do, but did.

Kierkegaard (described as a melancholy Dane because he writes a lot of sad stuff) tells the story of a wealthy young man who was the life of the party. Everybody thought he was a happy person! But after the party he went out into the night and shot himself. The gaiety, the happiness that he showed was only on the outside. Inside was depression and hopelessness.

Victor Franko spent some time in a Nazi prison camp and suffered a great deal. He writes: "While I was in Dachau, Adolf Hitler seemed so big and Jesus seemed so small." That can be true of us, too. We look ahead and the unknown is so big. The joy we find in life will be the joy we find in Christ. As forgiven sinners we think of what He has done for us and it brings us true joy.

Calvinist Contact

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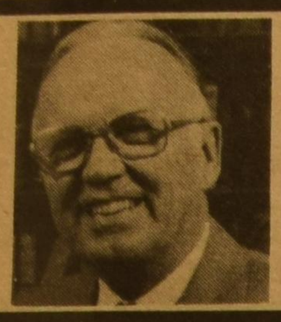
Letters



Rev. Ron Harmer

Pastoral Letters

A pregnant spasm

Sir William Osler, professor, physician, and author, in speaking to a graduating class of medical students said, "Gentlemen, if you are going to enter medicine remember you must take nothing whatsoever for granted." This statement relates not only to medicine, but to every vocation or occupation in life. Those who do not double-check their area of concern may find themselves in grave difficulty.

I had gone to a conference at Acadia University in Wolfville, Nova Scotia. I was given a task as co-ordinator of a leadership development seminar which was slated to follow the main conference activities. I left Ontario with the consciousness that I was not really in the best of health. I suffered seriously from recurrent attacks of bronchial asthma.

When I arrived in the Maritimes the humidity proved to be extremely heavy. I had visions of taking the first jet home soon after my arrival. I was billeted in a dormitory on the campus that was the stuffiest place one could ever imagine. One look in my assigned room and one puff of the stale air around sent me scurrying back to the registration desk to see if I could change my location to another part of the University. Otherwise I knew I could never get rid of a frightening, smothering feeling. The registrar was most co-operative. He gladly transferred me to a residence across campus that did bring me the necessary relief.

As the days unfolded, however, I was still engaged in a battle to keep going, and to take things in my stride. I found the hilly environment at Acadia a serious drawback. My spasms seemed to increase as time went on, in spite of my regular medication. At a conference you hate to be a burden to anyone, and yet if things get desperate, you reach out for any kind of assistance from persons who are around.

Two excellent people from Winnipeg, that I had known before, saw my plight and came to my rescue. I could not manage walking up the hill to where I was billeted.

They decided to take me at once to the Wolfville General Hospital. I was admitted there as an outpatient. A most efficient doctor took me under his wing, diagnosed the problem, and then prescribed a particular medicine.

I took his prescription to the local druggist at eight o'clock that Sunday evening. Sunday hours in Wolfville were limited as far as druggists were concerned. On receiving the medicine I took it back to my room and began its application immediately. I took the two tablespoonfuls indicated on the bottle label.

Within half an hour I was being paged in the dormitory saying that I was wanted on the telephone. I couldn't imagine who would be calling me this far away from my home in Ontario. As I picked up the receiver and answered, the voice said,

"Is that the Rev. Mr. Harmer?"

"Yes, it is," I replied.

The voice went on, "Are you the Mr. Harmer who was in about an hour ago to get a prescription filled at the drug store?"

"Yes, that's right, I am," I answered becoming puzzled at the enquiry.

"Well, I was the druggist who served you. Have you taken any of the medicine yet?"

"Yes, I have," I continued, a bit worried by now, "I took my first dosage about a half hour ago. Have I done anything wrong?" I could tell by the sound of the druggist's voice that he was somewhat upset.

"I'm sorry to have to tell you that I gave you the wrong prescription." By now he was conveying to me his anxiety, and I was beginning to perspire a bit. "Don't worry about it," he assured me, "even if it won't do you any good, it won't do you any harm."

This was some consolation in my plight, but I needed more reassurance at that very moment.

"Hold tight," he said, "I will send the right bottle up within the next little while. Please exchange your bottle for the new one, if you will."

I nervously said I would. Then the druggist put in, "The medicine I gave you is prescribed for pregnant women. I doubt you are having any difficulty along that line." His tone was now more light-hearted. "I know it won't do you the least bit of good! Our delivery boy will be with you in no time," he concluded.

As I hung up the receiver I flung myself into the nearest chair. I wondered if I had been hearing properly. All I could do was to trust in this further word of the druggist who had tried to help me. It is human to err, I thought, but one doesn't imagine that it is going to happen in the realm of medicine and drugs.

It wasn't too long before I heard footsteps in the hall. A knock came at the door. It was the delivery boy. The important exchange was then made. I noted that the bottles were the same, and the colour of the medicines happened to be amber. As I assessed the situation I began to ask myself which would be more trying, bronchial asthma, or pregnancy. At least pregnancy is not something that is necessarily chronic. Not usually!

With the correct prescription I was able to stay on at the conference and the seminar. I am still not sure whether it was the first two spoonfuls of the wrong medicine that did the trick or not. In some cases where things have been taken for granted, there are persons who are not here now to tell the tale. The wrong treatment provided ended in death.

My particular druggist had erred at the beginning, but within a very short while he double-checked, and the mistake was straightened out. How thankful I was for the positive outcome. I still chuckle about the mixed-up bottles.

I do not know whether the lady who got the asthmatic medicine was as alarmed as I was. Now I see clearly the value and importance of double-checking in every kind of life situation. I hope upon hope that Sir William Osler's words were seared into the hearts and minds of those prospective young doctors on that graduating occasion. Rest assured that I can never forget my visit to Wolfville, N.S.

Trust your doctor's judgment

Dear Sir:
re: Childbirth — Do doctor's make it dangerous? (February 12, 1982).

I fail to see the purpose of this first page article in your publication. It is a collection of half-truths, exaggerations and forthright lies that does a great disservice to the medical profession and to your readers. To refute every inaccuracy in the article would take too much space. Suffice it to say that the majority of doctors do not view themselves as "little gods," are not "taught to be dishonest when speaking with their parents" and do not view pregnancy as a nine month disease.

Printing a long list of complications, supposedly inflicted deliberately on patients by their physicians, does much harm to expectant mothers and to your readership as a whole. To these people I suggest that the fears and uncertainties this article may cause should be discussed with your own doctor. If you trust him and he has served you well in the past, trust his judgment and his advice to you. Do not try to second guess your doctor and certainly do not "refuse ... consent at the last possible moment so as to catch the doctor off his or her guard."

Although it is becoming increasingly popular to criticize the medical profession, I feel you have gone too far in this article. I hope Calvinist Contact will see fit to run another article providing some balance to Dr. Mendelsohn's vitriolic (and profitable) attacks on physicians, and help restore some confidence in a profession whose main concern is still the welfare of the patient.

H.A. Borkent, MD,
Edmonton, Alta.

Blasphemy

Dear Sir:
After reading the Christian educational writings offered by yourself, Mr. Zylstra, Rev. Mulder, etc., in Calvinist Contact of February 12, 1982, I was appalled to read the story written for children: The way to heaven, from Elizabeth Lafaut, and could not understand that such a story for children, which was to me blasphemous, would be taken up in your generally good paper.

The comparison of God, Christ and the Holy Spirit to worldly beings, the fall of Adam and Eve and all the rest was far from Christian and gave a totally false impression to the child of the way of salvation. It is the more dangerous since a child is so prone to take things for granted as it is printed in a Christian paper.

Fred Knetsch,
Brampton, Ont.

Perfect parenthood

Dear Sir:
God has motherly qualities. Psalm 91:4, "He shall cover thee with his feathers, and under his wings shalt thou trust." Only female fowls and birds do this.

Isaiah 49:15, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." God, the Son, wept over Jerusalem the wish in Matthew 23:37, "How often would I have gathered thy children together, even as a hen gathereth her chickens!"

Then there is the promise in Isaiah 66:13, "As one whom his mother comforteth, so will I comfort you." In that hymn 328:4, we sing: "No earthly father loves like Thee, No mother half so mild."

The Bible calls God a father. May I reverently suggest He is two in one? Perfect fatherhood and equally perfect motherhood are combined in the triune God.

Peter Tensen,
St. Ann's, Ont.

Not for children

Dear Sir:
What is Mrs. Elizabeth Lafaut trying to prove with her story "The way to heaven." (February 12). I was shocked when I read it and I would certainly never read it to my children. It is untrue and unbiblical. It is very irreverent as well, this story about Daddy God Holy, Mommy Spirit Holy and, hear this, their son Jesus Holy. Don't you think that our God Triune is too holy to be written about like this?

We don't need this kind of material, we have enough excellent Bible Story books for our children, which tell the truth. You know, no doubt, that in Holland there is a group of feminists, who want to translate the Bible into a female edition, which means that God will become a she etc.

Is this what Mrs. Lafaut is trying to do, starting with children?

Rita Knibbe,
Woodstock, Ont.

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Church Page

Lacombe considers evangelism options

A questionnaire was handed out in January to all members of our church to find out how our congregation feels about reaching out in the community and other areas of endeavour. There are many possibilities, but we must be aware of the problems before we can minister to them.

We need a lot of enthusiasm to be of help to others and we need the support of the whole congregation.

We have a Sunday School at Morningside, should we expand into Blackfalds? The week of renewal has been scheduled for March 18-21. It will depend on the results of the questionnaires what our aims will be for this week of renewal. One aim is a workshop on discovering your gifts.

Another questionnaire will be distributed in Lacombe to find out how the people in this area feel about Bethel and to find out where the needs are.

Bethel Chr. Ref. Church,
Lacombe, AB

Belleville's outline for adult education

The adult curriculum provides systematic and continuing instruction in a variety of subjects designed to equip God's people for ministry in the life of the church today. It concentrates on the biblical, confessional, and historical roots of the Reformed tradition and aims to develop practical implications from those principles.

There are three divisions in our program: Bible, Church, and the Christian Life. Our goal will be to offer a course in each division in each term (Fall, Winter, Spring). Division I: "The Bible," with the first half of "Voices," as resource material; Division II: "The Church," with the first half of "To All Generations," as resource material; and Division III: "The Christian Life," with "Personal Evangelism" as resource material.

Maranatha Chr. Ref. Church,
Belleville, ON

Montreal supports African missionary work

A letter has been received from World Missions concerning Mr. and Mrs. George Whyte, missionaries called to service in Africa. Mr. and Mrs. Whyte, as you may recall, studied at McGill last year. Mr. Whyte has preached in our church several times. He was ordained and installed in his calling church, The Plymouth Heights Chr. Ref. Church of Grand Rapids, on September 17, 1981.

Last fall Mr. and Mrs. Whyte left for France, where they spent four months in French language study. From there, they proceeded to Africa to either Upper Volta or Ivory Coast. We will be supporting this couple with our prayers and an annual collection. Let's remember to bring them before the Lord in prayer.

First Chr. Ref. Church,
Montreal, PQ

Ottawa plans for consistent income

Faith pledges are made in faith on the basis that the Lord will provide. Why do we have them in the first place? We make them because giving to the Lord is too serious a matter to be taken lightly; because giving to him, who first gave all to us should come first, not last; because the Lord bound himself to us with his promises, we should not be afraid to commit ourselves to him; and because it prevents the already difficult job of bookkeeper from becoming still more difficult.

The faith pledge forms are inserted in this week's bulletin. We kindly request you to consider them prayerfully this week and to fill them in. Next week they will be received during both services.

If you forget to bring your pledge, there will be a new one near the bottom of next week's bulletin. Those who forget even to do that will be gently reminded by a member of the Income Committee, and if necessary by their ward elder. There are two reasons for this; first, to make all of us more aware of our responsibility with respect to the Lord (many of us are, but not all); and second, to help our financial committee. Every year our income covers our expenses. Nevertheless, twice a year our financial committee goes through a period of anxiety because of insufficient funds to make the necessary payments, once in June and once near the end of the year. We would like to eliminate this difficulty so that the business of the Lord may be done with dignity. We will be grateful for your help.

Calvin Chr. Ref. Church,
Ottawa, ON

Adopt a grandparent

As Evangelism Committee, we are trying to establish a program at the Port Perry Villa, whereby members of our congregation would invite residents from the Villa for Sunday dinner, and if they desire, to attend our church service. The frequency of these visits would be up to each individual, but we suggest a minimum of once a month. Ideally, one family will have the same resident for a period of time.

If, for some reason, you cannot continue the arrangement, we ask that you contact our committee which coordinates this project. We suggest that you visit the resident at the Villa to get acquainted and to plan their visit to your home. The residents and staff of the Villa are very excited about the project. We hope their enthusiasm will be reflected in the response from the congregation.

Hope Chr. Ref. Church,
Port Perry, ON

To all gum chewers

We are happy to announce that we have removed all gum from under the pews with chisels as best as we could. A request to all of you: please do not put your gum underneath the pews or in other places. We will check weekly. Any gum found will be put on top of the pew, so you may as well clean it up or continue to chew it.

The Caretakers

Consistory split

The consistory decided that we distinguish between general consistory (pastor, elders and deacons) and restricted consistory (pastor and elders), and that a general consistory meeting be held the first Tuesday and a restricted consistory meeting be held the third Tuesday of every month, at which time the deacons will meet separately.

Immanuel Chr. Ref. Church,
Brampton, ON

Pastoral Pondering

Constraint, generosity and stewardship

For the past several weeks, I have been busy, together with the Committee of Administration, in the preparation of the proposed budget for the year 1982. The basis for that budget is the state of affairs in 1981, and the assumption is that we as a congregation want to carry on with the programs and services as we did in 1981.

Unfortunately, we get conflicting messages from the congregation about the programs and services to be provided in 1982. We agreed to spend almost $90,000 to carry out the program. So far in the 1982 budget, we have given $66,218 to pay the bills. A deficit of some $15,000. How are we to interpret this seemingly contradictory state of affairs? It obviously makes quite a difference whether we use $90,000 as our starting point, or $75,000 ($90,000 minus the deficit of $15,000).

Is generous giving, as a thank offering to God, a thing of the past? Or have we simply — to get the budget out of the way — voted for an unattainable budget and failed to match our giving and our vote? I do not believe that generosity for the Lord's work is a thing of the past. One way this could be done is by giving a bit more than the amount you normally give, not only on the five Sundays remaining in this year, but also on Christmas day and New Year's Eve. Even then, I expect that some of our commitments to support such programs as the Back to God Hour, World and Home Missions and Needy Churches will have to do with 20% less than we intended.

The message I receive from the congregation in respect to the 1982 budget for programs and services is one of generosity and restraint; restraint, first of all, of expenditures that add to or maintain the level of comfort we have become accustomed to. Since rate increases in energy and other services are beyond our control, we must somehow sacrifice in the volume of our consumption. The committee of administration has proposed a 5% reduction of all items and programs contained in the preliminary budget. This would be merely a paper exercise if we did not limit our consumption and be prudent in what we spend.

Our generosity will still be challenged. Even to balance this reduced budget, you and I, indeed all of us, must be willing to increase our thank offerings by 12.5% over the amount we gave in 1981. All this is still a matter of intense discussion in the committees and much wisdom is needed to come to a good solution.

If you have advice on energy conservation, more economical ways of doing certain things, or just want to offer encouragement, let us hear from you. Above all, pray that together we may see our task clearly, both in giving and in spending.

E.N. Kruysse, Treasurer,
Rehoboth Chr. Ref. Church,
Toronto, ON

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of Red Deer, Alberta,

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L. Nederlof,
Calling Committee,
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Free Reformed

Called

—to Aldergrove, B.C., Rev. J. Westerink of Urk, The Netherlands.

Declined

—to Vineland, Ont., Rev. J. Westerink of Urk, The Netherlands.

Accepted

—to Nykerk, The Netherlands, Rev. A. Stehouwer of Aldergrove, B.C.

Retired

Rev. J. Overduin preached his retiring sermon on February 7 in the Free Reformed Church of London, Ont. Rev. Overduin also serves as editor of the denomination's monthly publication, The Messenger. Rev. Overduin served churches in Franeker, The Netherlands and then in Meppel and Almelo before moving to Canada where he served the fledgling Free Christian Reformed Church in St. Thomas, Ont. He served four other churches before coming to London, Ont.

Synod meets

Synod of the Free Reformed Church of North America will meet June 16 and 17 in Grand Rapids, Mich. at 950 Ball Ave. N.E.

Christian Reformed

—to Niagara Falls, Ont., Rev. Peter De Haan of Oshawa, Ont.

Accepted

—to Sioux Center, Iowa, Rev. John Hellinga of Guelph, Ont.

Installation

Rev. Wieger DeJong will be installed as minister of the Word and Sacraments in the Williamsburg (Ont.) CRC on Friday, March 19 at 8 p.m. Friends are invited to join in the service of celebration.

New address

Dr. and Mrs. Louis Praamsma, Trinity Towers, 7900 McLaughlin St. S., R.R.#10, Apt. #2604, Brampton, ON L6V 3N2

Appendix H: The church in operation

by Kathy Vandergrift

In many Christian Reformed Church consistory rooms, members are discussing a document called Appendix H. That sounds like either a very boring treatise or a subversive statement, something like the 95 theses. Although it is neither of these, the Council of Christian Reformed Churches in Canada thought it important enough to ask every consistory to study and comment on it.

The name Appendix H comes from its place in the agenda for the last Council meeting, hopefully not a reflection of its merit. The full title is a "Proposed Submission to the Government of Canada," (pp. 53-63, Agenda). It was prepared by the Committee for Contact with the Government, to inform government leaders of the concerns of the CRC in relation to some of the basic public issues in our country. It is important because it sets down basic positions which will serve as a basis for more detailed work by the committee. As such it deserves thorough study by all church members, not just consistory members.

The submission begins by stating the basic beliefs of the CRC and then explains our understanding of the role of government. The rest deals with a number of important issues and their applications in current policy. Following are a few examples.

Human rights

All people, as the image-bearers of God, are entitled to respect and justice. Everyone has a right to have opportunities to respond to God's calling, with its accompanying responsibilities. As public policy the committee requests the government to recognize the rights of various groups in Canada, including religious groups, to live out their beliefs in a responsible way.

Social concerns

The main thrust of this section is the Biblical teaching that public concern for the social well-being of people should not be considered less important than meeting economic needs.

Penal system

Based on extensive work done by the committee and the CRC prison chaplains, the submission recommends improvements in the conditions and staff of prisons, expansion of the prison chaplaincy program, and alternatives to prison sentences for some offenders. It also includes the 1979 decision of synod on capital punishment.

Marriage and family

Government leaders are asked to recognize the importance of the family in formulating laws and social programs. While taking a strong stand against abortion, the submission also asks for assistance for pregnant mothers in difficult circumstances, in co-operation with churches and social service agencies.

International relations

Thanks are included for the government contributions to CRWRC programs, and the government is encouraged to expand that kind of assistance for developing countries. The government is also asked to use its international influence to improve the rights of people living under oppressive regimes and to continue refugee programs as needed.

Other sections deal with the environment, native people, economic growth, etc. The statement includes a wide range of concerns which grow out of our basic Christian beliefs.

So far the debate about Appendix H has focussed on whether the church should be involved in such public issues, without seriously addressing the content. It is a rather bold document, the first one of its kind for the CRC. The Mennonite, Lutheran, and other churches regularly present similar statements. The committee needs to hear responses of church members to the contents of the document. Are some things included which should not be? Are there major omissions, areas the church should address but did not? Does a statement like this help to translate our beliefs into a public witness in Canada? As a whole, does it convey our concerns for our country?

If you would like to read a copy, contact the office of the Council of Christian Reformed Churches in Canada, P.O. Box 5070, Burlington, ON L7R 3Y8. Ask your local consistory members what their response is. It would make a stimulating discussion for a congregational meeting. Your own response to the Committee for Contact with the Government can be sent to the address above.

Mrs. Vandergrift is co-chairman of the Committee for Contact with the Government of the Council of Christian Reformed Churches in Canada.

Dykhuises are builders in Nigeria

Bill and Nell Dykhuis met and married in Nigeria in April 1979. Bill is a builder by profession and was sent to Nigeria in 1977. Since then he has served the mission community there in its construction needs and also as the administrator of Benue Leprosy Settlement (BLS).

Nell (Berg) is from Sarnia, *Ont. She graduated from Calvin College, taught in the St. Catharines Christian school, and became an associate missionary in Nigeria in 1978. She was posted to the secondary school operated by the Tiv Church in Korinya where she taught French and English.*

The Dykhuises are builders in many respects. They are deeply involved in the life of the Nigerian Church and its evangelistic outreach. They recently actively participated in the anniversary celebrations of the transfer of mission property from C.R.C. missions to the Tiv Church (N.K.S.T.). That was a joyful occasion since the Tiv Church has done well since it took over this great responsibility. They have also been involved in the ministry of music of the Tiv Church.

The Tiv people will soon have a new expanded edition of their own hymnbook containing more than 600 original Tiv songs as well as a few hymns translated from English and even Dutch.

In a recent letter the missionaries made grateful mention of the services of Gerrit and Hilda Gelderman of Abbotsford, B.C., who assisted in construction work and the garage department as volunteers for three months during which also significant repairs were made in electrical and mechanical equipment.

Koopmans installed as seafarers' chaplain

On Sunday, January 10, Dr. John Koopmans was installed as a Classis California South home missionary for service in the Los Angeles and Long Beach harbours.

Dr. John Koopmans

Participating in the installation services were Bethany pastor, Rev. Harold Hiemstra and Rev. Edward Cooke, Jr., pastor of the Rosewood Bellflower, CA church. Dr. John Koopmans graduated from Calvin Seminary in 1958 and received his doctorate in 1976 from The California Graduate School of Theology. He served churches in Aylmer, Ontario; Bethel, Brockville, Ontario; Sussex, New Jersey and Rehoboth, Bellflower, California.

Dr. Koopmans is called to preach the Gospel and give spiritual care and instruction in the Christian faith to seamen aboard ships coming from around the world to the harbours of Long Beach and Los Angeles. Home Missions provides 75 per cent of the financial support of this new ministry through a grant-in-aid to Classis California South.

There are currently two other seamen's ministries in Montreal and Vancouver. A new seamen's ministry will soon begin in Puget Sound, Washington.

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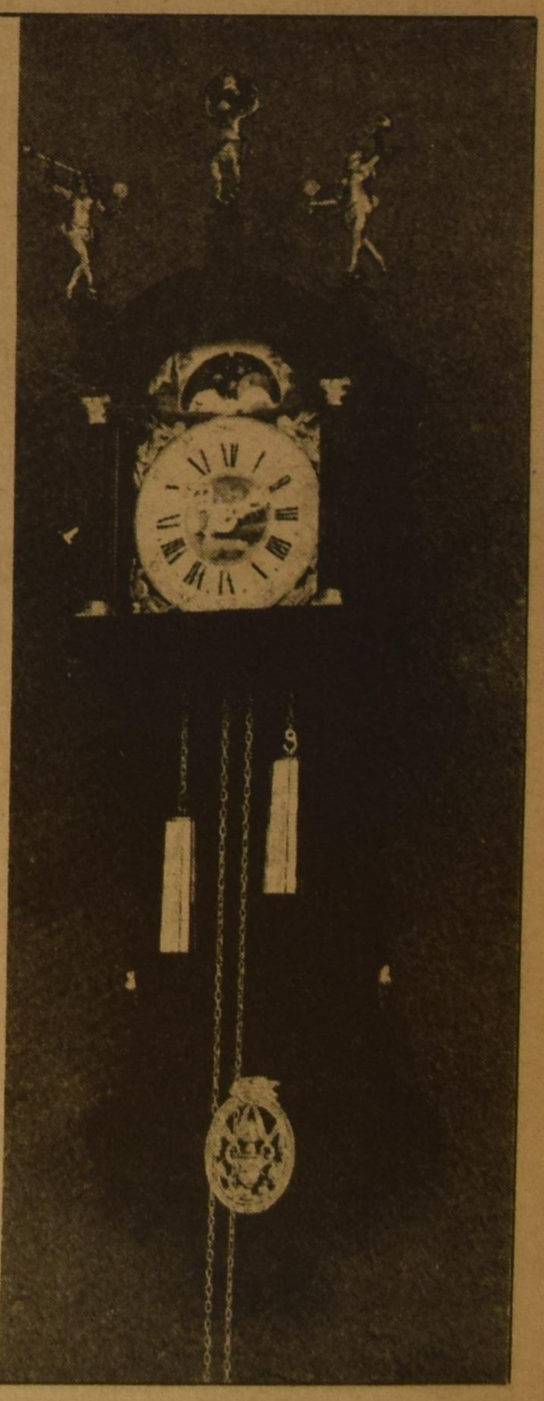

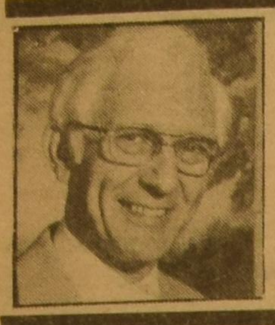

William R. Rang

Skylights

Remember the camel

I've called him Ali Hussein, just because that name has a nice ring to it. He was an old Arab who planned to travel over a sun-baked desert in order to arrive at a place where he had to do some business. Thus he saddled his trusted camel, and gathered his supplies including a little tent to provide him with shelter during cool nights. He said farwell to his wife and his family, and he went off.

When he was half-way, he observed that the sky was darkening. A terrible sandstorm announced itself. Thus Ali dismounted, pitched his little tent, and crawled inside for safety. Camels can withstand sandstorms quite easily and therefore Ali's animal just laid down and relaxed.

To his amazement Ali noticed that the flap of his tent was being pushed aside by the camel. His amazement grew even greater when he heard the camel speak. "Dear master, you have the whole tent for yourself and I have nothing. I beg your permission to put my front paw into the tent, just to be close to you."

Without waiting for an answer, the camel put his paw inside the tent. Ali just moved over a little bit.

A few minutes later came the second request and the other front paw was pushed into the tent. Ali just creeped a little deeper into the corner.

He became a bit disturbed when the rear paws came also. He began to expect the camel to occupy room for his head and body as well, and his expectation became reality. The camel didn't even bother to ask.

Since the tent could not hold both of them, Ali merely moved out and faced the sandstorm. The camel slept comfortably in the tent that was too small for him.

As I pondered this story, I was struck by the fact of how well it describes what the apostle James wrote in his first chapter. Sin is like the camel. It comes to us with reasonable-sounding requests. There is even a call for compassion in it. Yet it takes over. It demands our total submission.

This is a terrible truth that we may not withhold from ourselves or from our children. It's part of Christian nurture.

And sin "when it is full-grown brings forth death."

Of course, Ali Hussein never reached his destination. He choked to death in the sand.

Remember the camel.

Wally van de Kleut

Edmonton

Human rights and Christian organizations

At its annual meeting in Edmonton last month, the Christian Labour Association of Canada (CLAC) heard guest speaker Harry Groenewold explore the topic, "Human Rights, the Constitution, and the CLAC."

Dr. Groenewold, professor of history at The King's College, based his speech for the most part on a public lecture series entitled, "Human Rights and the Christian Community," which he and Professors Savage and Greidanus gave in the Fall of 1981.

At the outset of his address, Groenewold outlined the characteristics of the liberal humanist tradition in Canada. "The liberal humanist tradition emphasizes the central importance of the individual in society, which means that society is primarily the aggregate of individuals," said Groenewold.

The individual, so goes the thinking in this tradition, must be free to pursue his or her interests as an individual. However, within the framework of society all individuals should be equal, and Groenewold maintains that the liberal humanist tradition has defined equality in terms of 'sameness."

This tradition holds that "since all people are seen as the same, they should pursue the same basic interests," if not in private, then certainly in the public arena. Hence, according to this tradition, "we have the basis for social and national unity," said Groenewold.

"The liberal humanist tradition is a comprehensive one, seeking to include everything," continued Groenewold. "It does not tolerate diversity. The two official languages are a concession granted out of political necessity," not out of a sense of justice to different cultural communities.

For example, the Constitution only grants language rights; not the right of the French to develop their distinct cultural identity. "Furthermore, the Constitution makes no reference to group or community rights and needs," added Groenewold.

"The liberal humanist tradition, which has been a dynamic force in Canada since before 1867, is a world and life view which has now been given constitutional status," Groenewold emphasized.

Tough times

Groenewold foresees difficult times ahead for the CLAC and other Christian organizations. According to the Constitution such organizations, he argues, will be seen to discriminate against the public rights of individuals.

Moreover, in line with the predominant thinking that the majority is always right, the majority of Canadians will have the constitutional right to silence minorities such as the CLAC.

"Under the impact of the new Constitution, the CLAC and other Christian organizations can at best expect the favourable treatment of provincial governments. Using Clause 33, the by-now famous 'notwithstanding clause,' provincial governments may elect to allow 'discriminating' Christian organizations to legally exist. This means that such organizations will have no long-term legal standing, but be subject to legislative review every five years."

Groenewold concluded that during the next two years the Christian community needs to fight for the constitutional right of groups and communities to positively discriminate so that such groups will continue to have the legal right to define themselves.

"Perhaps we need as a church and as CLAC to join the lobbying of other communities struggling for the rights of groups, institutions, and associations," suggested Groenewold.

It would appear that if we don't soon conscientiously begin to work for the rights of groups and communities, as well as for the right to discriminate in favour of a set of ideals or principles, many of the Christian organizations we now take for granted, such as the CLAC, CFF, and Christian schools, may have their very legal existence severely threatened.

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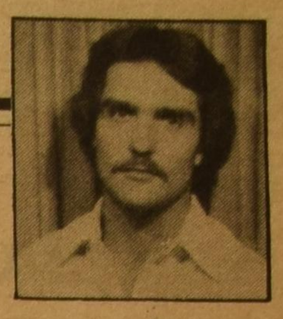

A certain old man — part 3

Ken Vandersluis

The old man still sat gazing into Jonathan's searching face and suddenly brought up a mouthful of flem, only to force it back down his throat with great effort. Jonathan now almost at the point of boredom, spotted a clock on the wooden dresser, it read five minutes to six.

Jumping to his feet Jonathan squealed: "Is that clock the right time?" The old man nodded sullenly. Jonathan now made quick, short sentences of his explanation, sentences that the old man couldn't have understood, about how if he ever wanted to come here again to see the old man, then he mustn't be late for supper.

Again the old man nodded sullenly and they both made plans to meet again at the same time, if not earlier tomorrow. Jonathan reached to shake his hand but found only a stub. Embarrassed, his eyes searched for a more suitable resting place than the stub. Then awkwardly he grabbed and shook the left hand of the man instead.

As Jonathan was leaving he watched the old man's face return to the same disturbed state which had compelled Jonathan to come in the first place.

Outside the window Jonathan passed like a jetliner. They both waved and the restless youth dissappeared down the dark street. The old man lifted himself up onto the bed and began to reflect on this strange and sudden visit. Needless to say he found it quite *entertaining*. To have a visitor in this place was very rare indeed.

To have a visitor promise he would come by to see you the very next day was almost too much to hope for. As far as he knew, though, the boy seemed earnest enough, and he *did* promise. It wasn't that all of this business with the boy lacked excitement, nor did the time of day have anything to do with the old man's unceasing drowsiness.

It was a part of life now that caught you at the most unwelcome times, and now was one of those times; he didn't want to sleep, he wanted to think about his visit with the boy. Alas, drifting helplessly to sleep, the boy was gone and so were the lights, the room, the snow, and this wretched home. Sleep ominously possessed his body as if conditioning it for some far away distant plans.

Supper

Jonathan's face ached unbearably as he slid into the icy driveway to home. A glow shone from the kitchen, the only room in the house which was lit. This meant supper had started, or was just about to; his pace increased.

Excuses were beginning to shape in his mind, reasons for his late arrival. His father would certainly understand, maybe if he told the truth. But why risk it. He would say he had stopped in to visit a very lonely person at the rest home, his father would applaud this gesture but put in that Jonathan still knew what time supper was served.

"Well, you know how old men like to talk," Jonathan would say. Dwelling on this line Jonathan recalled that the old man did not say much at all and that Jonathan did most of the talking, at least the little talking there was. No, that excuse would not work, his father would see the lie in Jonathan's eyes and command him to tell the truth.

As he opened the garage, a passing whif of supper caught him and escorted him to the house door. He must be late. Jonathan assessed the situation one last time and decided to make a last ditch effort to stay out of trouble by lying.

It was a hard decision but one that he thought was necessary. After all, what his father didn't know wouldn't hurt him. True, if his father found out he was lying it would be an inevitable whipping (literally) for Jonathan.

It was not easy to forget the last time he had disobeyed his father, not only was it a shameful thing to do but it meant pain, real pain, pain that lingers in your mind long after the actual crime is committed. His father would pronounce, "now you'll remember inside *and* out for a long time."

Apparently, though, it was not long enough for Jonathan for he was going to resort to the same underhandedness, thinking only of the immediate advantages, he put the finishing touches on his lie and prepared to face the worst.

The old man, the rest home, the snowballs, the forgotten books, and the searching for excuses all vanished when he stepped into the aroma and warmth of his home. Mother smiled, father nodded, and the lids, every last one of them, lay untouched on the pots. He was right on time.

A new day

The morning was a continuation of the cold and relentless winds which had blasted the city during the night. Yesterday the winter had brought pleasure, beauty, and a sense of coziness. Today, however, it scoured the land with a cutting chill that made life nothing less than a battle and a curse.

A man, a lonely, old man, grappling for last love and life, greets the morning like a young man on his wedding day. The seconds ticked away mercilessly as the long night was passing. At the earliest hint of daybreak he was on his feet, coaxing the sun into the sky, beckoning time to speed itself up, and making a general nuisance of himself by pacing back and forth over the floor, waking up half of the rest home. An insignificant little boy had entered his life, made it interesting, entertaining. This would be a mammoth day.

A boy, a somewhat average boy, high strung, excitable, and undeniably innocent (like the rest of his race), faces the morning as though it were the first battle that must be won. The sun is mercilessly bright and the clock reads five minutes after eight, much too early. Breakfast is ready and he forces the morsels down his silent throat.

This will be another day. There will be tests, essays, and kids who punch you out for no reason. There will be the dog that tries to take your pocket off when you reach the corner, your shirt pocket that is. Misery and hardship await you at every turn in this cruel and heartless world of the young.

On the other hand, however, there will be more snow, there will be the laughter, the ten o'clock recess bell and the new animals in science class. Your teacher will tell you new and exciting tales about C.S. Lewis, Charles Dickens, and the like. You would give your right arm to be with them in their adventures. And there would be Mom and Dad, and a home that was always there. Slowly, Jonathan made his way out the door and down the icy lane.

Glances

As he passed the rest home his eyes fell on the window he had seen the night before. A face, much different from the face he'd seen yesterday afternoon, beamed hopefully through the window back at Jonathan. Both waved knowingly as Jonathan ambled on to school.

Following Jonathan was the procession of children from all around the neighbourhood who took this same route each day until summer drew the line.

The school seemed to swell as more and more children filled its rooms, the swelling subsiding only when the bell signalled the beginning of school.

During the day, time ran its same, slow course, and now both young and old anticipated the final bell with the same vigour. When it sounded it seemed there weren't enough doors to accommodate this event. It would be to the teacher's delight if the school could empty this quickly during a fire drill, but somehow this type of speed and precision were confined to dinner, recess, and closing bells.

In seconds flat the school was practically empty, the only ones behind being the hopelessly unlucky ones who needed extra help in math and biology, or extra help in discipline. The rest were free to do whatever they wanted, and usually did.

Most took advantage of this time after school to fall into a beautiful valley called "school is out and so is my mind" which means all fun and no studying. In this state the children would and could not do anything that required work or a concentrated effort of any kind.

Now was the time to do the most trivial things that only children can appreciate. Climbing trees just for the sake of climbing, no learning or memorizing. Creating a make-believe mountain and plummetting down the edge of it to inevitable death.

Falling on your back onto the snow then staring into the cold, deep blue sky above, wondering when it will bless this earth with another dumping of snow. Talking to people and friends who wanted nothing more of you than your voice and your company, sometimes even your company was enough for them. Now was the time to lay aside all inhibitions, to let go of the pretenses that adults, for some reason, thought were necessary. You could not truly be yourself.

This philosophy was weighing heavy on Jonathan's mind when he turned towards that massive gray building down the street.

Mr. Vandersluis is a young writer living in Chatham, Ontario. This story is sparked by a recent trip to an old age home with a group of Calvinist Cadets.

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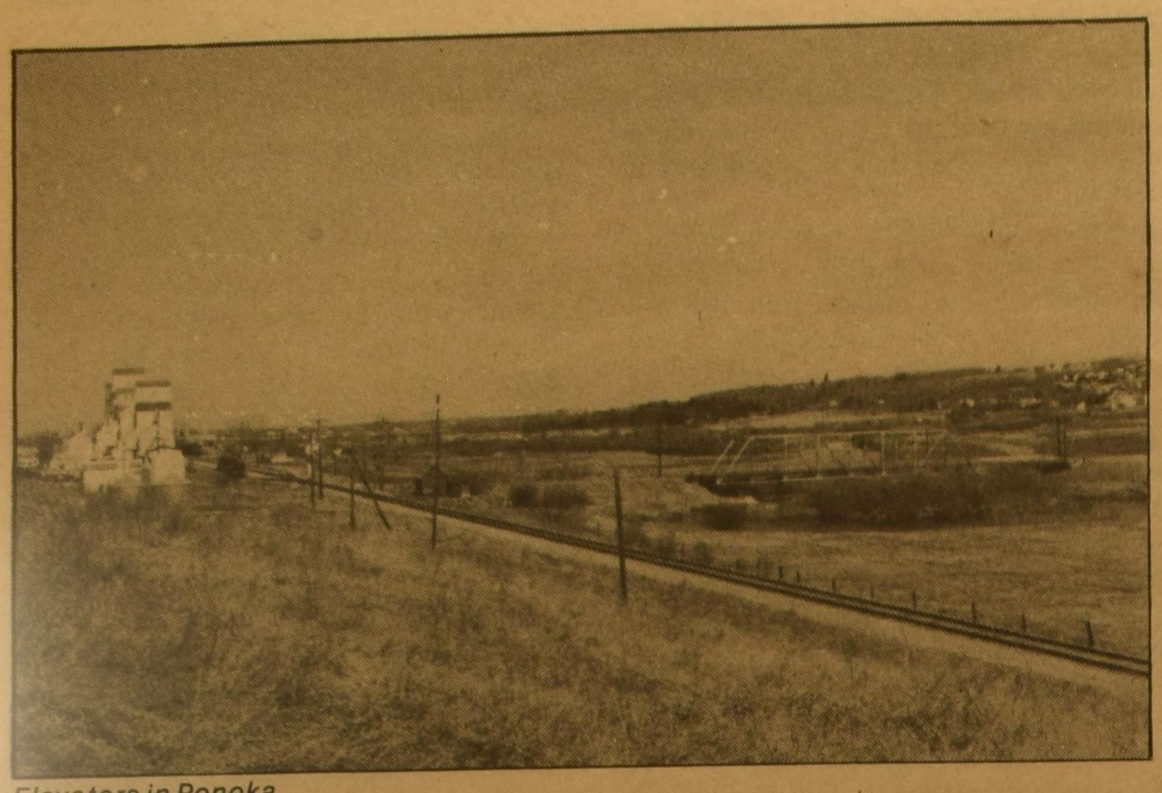
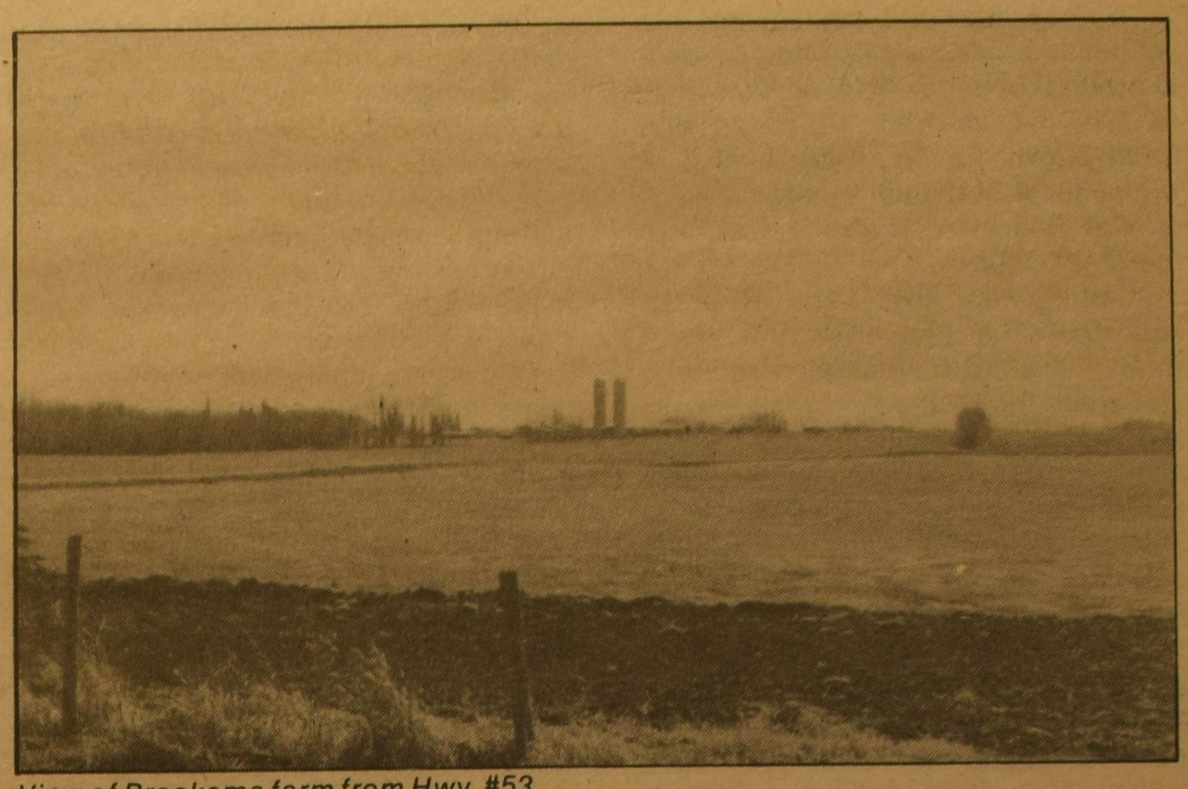
This land is my land

This land is my land

A biblical concept of land ownership



Elevators in Ponoka



View of Braaksma farm from Hwy. #53

by Henry Rempel

The scriptures contain only a limited number of direct statements on land ownership. To begin with, Abraham and his immediate descendants were wandering herdsmen. Their concern was access to grass and water. The right combination of these two farm inputs were located in different places and at different elevations, depending on the season. Hence, private ownership of a particular piece of land was not suited to their farming needs.

Only after a lengthy sojourn in Egypt did the Children of Israel become farmers in the sense that we use the term today. Possession of a promised land was therefore an important part of the Covenant God made with them. It is in this covenant and in its application in the history of Israel, that we have a number of direct statements on land ownership.

The New Testament does not address the subject directly. There may be several reasons for this: members of the early church were not farmers so it was not an issue raised for discussion; the New Testament teaching on possessing and on possessions made questions on ownership of any type irrelevant; the principles of the Old Testament Covenant on land ownership were still seen to apply so the issue did not require discussion.

Contemporary issues

For the family farm, private ownership of land provides several different functions. First, in our society ownership defines access. Whoever owns the land can decide who gets to use it and for what purpose. Existing owners see such property laws as a protection of a basic right.

For others the same laws can be seen as an obstacle or a threat. For example, to those who want to farm but have only limited resources, these property laws serve to deny access to land. In the presence of powerful institutions (e.g., corporations, government, foreign investors) property laws may serve to block family farms from expanding. After all, land goes to the highest bidder.

For existing family farms such a bidding up of land prices will affect the transfer of land from generation to generation. Even with effective laws against foreign ownership of land, this problem will not decline as major pension plans are now turning to land ownership as part of their investment portfolio. Their resources are large and they will seek out the land with the most promise for the future.

Second, to the farm family, land is also its pension plan (fully indexed at that). For a family to receive its pension it must convert the land into money. Usually this is done by selling the land, although leasing it to another could accomplish a similar purpose.

A third issue is the transfer of the land from one generation to the next. Current laws set minimum values on land that is being transferred from parents to children. Most parents are concerned about receiving an adequate pension from their land. As a result, each generation must pay for its land. If money has to be borrowed, a generation may, over its lifetime, pay from two to four times the current market value of the land. One of the major reasons why Hutterites enjoy such a competitive advantage in farming today is that they do not have to pay for their land every generation.

Sinai Covenant

The act of God which made the children of Israel a people was the combination of an exodus from slavery in Egypt and the possession of their own land in Canaan. The relationship between this people and their God is spelled out in the Sinai Covenant. In it there are several provisions that govern land ownership:

- Land is not to be sold, as if it were just another commodity. "The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me" (Leviticus 25:23).
- The landmarks which mark the boundaries of the neighbour's land are not to be removed. (Deuteronomy 19:14). Anyone who removes such landmarks is cursed (Deuteronomy 27:17).
- Land is not to be transferred between any of the twelve tribes of Israel (Numbers 36:5-9).
- The land is to lie fallow every seventh (sabbath) year (Exodus 23:10-11).
- If for any reason a transfer of land from one family to another takes place then every fiftieth (jubilee) year it is to be returned to the original holder (Leviticus 25:25-28).

Both the history of Israel and the writings of the prophets indicate there were problems with applying these provisions of the Covenant. According to Micah: the wicked "covet fields, and seize them; and houses, and take them away; they oppress a man and his house, a man and his inheritance" (2:2). Similarly Isaiah condemns the sale of land: "Woe to those who join house to house, who add field to field, until there is no more room and you are made to dwell alone in the midst of the land" (5:8).

The story of Ahab and Naboth illustrates clearly that land is not to be bought and sold, by those with means and power, as if it were just another commodity (I Kings 21). Naboth was offered an alternative piece of land or cash. There is no suggestion that the alternative land was in any way inferior to Naboth's plot. Similarly, there is no suggestion that the money offered was less than fair market value. Rather, the issue is Naboth's right forever to his family's land.

From these provisions of the Sinai Covenant several principles relevant to land ownership can be derived.

First, all people are to be assured access to the means of production. This general principle is emphasized throughout the Bible. At the time of the Sinai Covenant land was the dominant means of production so families were to be assured access to land. Even the stranger Ruth was not to be denied access.

Second, land is not to be bought and sold. Natural resources, as gifts of God, are to be treated differently from man-made commodities.

Third, a family or tribe is to be assured continued access to a particular piece of land. Where we have come to accept land as merely another commercial commodity this may strike us as strange. Contemporary illustrations are native claims in North America to the use (rather than ownership) of particular land (similar to the demands of Abraham) and the claims for particular family land by Palestinians (identical to the demand of Naboth).

Finally, we are held responsible for the proper use of land. On this subject the Bible has much more to say than it does on land ownership.

Application of biblical principles

The aspect of the biblical message that we have dropped completely is the prohibition of buying and selling of land. However, if families hope to stay in farming and if we want to keep food prices low enough to be available to the world's poor then we must confront this issue. If we confront it successfully, we will then need to develop an alternative pension system for farmers.

The issue of access to land is important. If we were to adopt a system other than private ownership of land it would be necessary to define alternative means of access to land. This would open opportunities for young people who today lack the means to buy land.

It will not be easy to set up fair rules by which to decide who can farm a particular piece of land. One option that is being tried as a means of returning to biblical concept of land ownership is a community land trust. (See Chuck Matthei, "The Earth is Common," *Sojourners* (Nov., 1979, pp. 14-15). In a land trust the community land is held in perpetuity by the trust. This would remove such land from the commercial market and hence accomplish the prohibition against buying and selling of land.

Also, a land trust would eliminate the problem of each generation having to pay for the land. If the land in a community were placed in such a trust, a method for deciding how the land is to be used and who is to use it will have to be established. A successful community land trust could facilitate co-ordinating how land is used. In this way a systematic crop rotation could be set up to minimize the reliance on off-farm inputs in the farm operation.

Given that a community land trust will likely be too radical a solution for most farmers, today, a partial solution that can be carried out at the individual farm level is for the family to incorporate. A corporation which is set up with the intent of continuing in farming could effectively remove the family land from commercial buying and selling. It could facilitate transferring land from one generation to the next without having to sell the land. The pension provision can be maintained through the transfer of shares. Finally, by selling additional shares, the corporation could draw on capital sources beyond the family and its means to borrow.

Henry Rempel is a visiting professor in the Department of Economics at the University of Guelph, Ontario.

This land is my land

Passing the buck on chemicals

by Harry Spaling

The United States Environmental Protection Agency (EPA) issued a news release on August 15, 1977 informing the public that 123 pesticides had been improperly tested by Industrial Biotest Laboratories (IBT) of Northbrook, Illinois. IBT test data had been used to support registration of these pesticides in both Canada and the United States.

Canada's Health and Welfare Department announced simultaneously that its Health Protection Branch (HPB) was investigating the toxicity tests conducted by IBT. But it was not until June, 1980, three years later that the Canadian government released a list of 97 pesticides used in Canada and suspected of testing deficiencies. This number was soon revised to 106 in August, 1980.

The American and Canadian governments initiated joint investigations to re-examine the studies of all pesticide registrations supported by IBT test data. The extent of the investigation and its progress are revealed in a letter from Monique Begin, minister of national health and welfare, dated March 4, 1981 to the Christian Farmers Federation:

"Approximately 1,000 studies requiring reviews have been identified to date. Approximately 75 per cent of the IBT studies have been received by HPB, accompanied by audits performed by the registrant. HPB staff have conducted their own audits of two-thirds of these to date. Most of the critical long-term studies audited by HPB staff were adjudged to be invalid. The reasons for this decision varied from careless bookkeeping or loss of initial laboratory reports, to inaccuracies in reports when compared with laboratory and other working papers."

By the end of October, 1981, IBT studies supporting registrations of 48 pesticides were cleared by HPB. Based on HPB recommendations, the registration of seven pest control products are slated for cancellation. Reviewing the remaining studies will likely take many years. Any re-testing of pesticides registered on the basis of partially or entirely invalidated studies will take many more years. Meanwhile, both national governments say that use of the pesticides being reviewed and/or re-tested may continue regardless of the type of data that is lacking.

In September, 1981, Agriculture Minister Eugene Whelan established a Consultative Committee on IBT pesticides. This Committee's establishment is due to Mr. Whelan's concern that producers, consumers and manufacturers are not being adequately consulted before pesticide registrations are cancelled. The committee is currently investigating the fungicide captan.

Reaction

Reaction on the part of governments, the public and private sector is varied. Internationally, in September of 1979, Sweden banned nine pest control products supported by IBT test data.

Among the Canadian provinces, Saskatchewan has been most vocal, particularly in demanding more detailed information about the nature of the testing deficiencies. It has stated that, unless more information is received, the province will consider measures to take on its own.

Alberta views the issue as primarily a federal responsibility. Alberta Environment has classified the original 97 pesticides under review according to their usage in Alberta. Two are in very extensive use, 14 in extensive use, 12 in moderate use, 24 in limited or minor use, 20 in very limited use, and 25 have no record of use.

Alberta Agriculture has recently appointed a Pesticides Issues Coordinator whose job is to inform the federal government of the relative importance of suspect IBT chemicals to the agricultural industry in Alberta.

Public reaction is virtually nonexistent. Special television documentaries, indepth newspaper and magazine features, and even coverage of pointed debates during government question periods have failed to spark significant public interest. This is surprising given the emotional environmental outcries a decade previous and the growing distrust in government to act consistently in the public interest.

Despite public apathy, since the summer of 1980, some groups such as Pollution Probe in Toronto and the Farm Research Foundation in Saskatchewan have responded by submitting briefs and bringing pressure on health and environmental departments at the provincial and federal levels.

What happened to IBT? It and at least ten other testing labs are faced with fraud, submission of questionable test data, and destroying records. Rumour has it that IBT is for sale!

Time, money and bureaucracy

Information exchange within the pesticide registration review process is a complex procedure. Federal bureaucracy surrounding this process is dominated by the Department of Agriculture but also includes the Department of Health and Welfare, Fisheries and Oceans, and the Environment. In addition, universities, government research stations, and private research companies are involved. Pesticides are governed by 11 federal statutes. Most important is the Pest Control Products Act which regulates pesticide registration.

Each chemical must undergo an elaborate series of tests as part of the total registration process. These tests are time-consuming and very expensive. Completion of the required tests on one chemical alone can take three or four years. Cost estimates range from $250,000 to $1 million per chemical. Therefore, to re-test only one-half of the 106 chemicals suspected of deficient IBT testing could cost $53 million and take 159 test years.

About 12 agricultural pesticides are newly registered every year in Canada. More are re-registered because of alterations in formulation or intended use. Once registered, pesticide use and application are regulated by the provinces. In Alberta, 14 statutes govern pesticides. The major statute is the Agricultural Chemicals Act which contains provisions for any substance used to control plant or animal pests. Under the Act, Alberta Environment may issue a chemical control order to stop, limit or control the rate of application of any agricultural chemical.

Despite years of time consumed, millions of dollars spent, and the complex bureaucracy and legislation set up to regulate pesticides, the system is not fail-safe. The IBT affair is proof of that.

The real problem

At the very least, the IBT affair demonstrates a weakness in the present pesticide registration process. Some critics expose this weakness by questioning the approach of testing single chemicals with relatively large doses, extrapolating human health information from animal test data, and applying controlled laboratory findings to complex natural environments.

Regardless of the accuracy of these criticisms, questions of responsibility also need to be raised. Who should be responsible for making decisions? Who should be responsible for generating the information upon which decisions are made? Should government continue to rely on information produced by the private sector? Can the private sector be relied upon to conduct proper tests and generate accurate information? Are the profit motive interests of the private sector compatible with the public welfare responsibilities of government?

Seemingly, the government is satisfied that the existing pesticide registration process adequately safeguards human health, occupational safety and environmental quality. This is evident in the absence of any significant changes in the pesticide registration process since the IBT affair began three years ago. In fact, the government decided to re-evaluate and/or re-test the suspected chemicals using the same process that resulted in the IBT affair in the first place.

Some options

Corrective action is necessary to prevent a similar situation in the future. Several options merit consideration.

The government could play a much greater role in testing new pesticides. They could establish toxicology centres where government toxicologists would conduct the required tests. Huge public expenditures would be necessary but the chemical industry could contribute a significant portion. Although protection of the public interest may improve, the disadvantage is that even more time and money must be spent and a large bureaucracy set up to administer the process. Ontario recently supported the concept of a Canadian Centre for Toxicology.

The private sector could continue to conduct the required tests. However, this would require more stringent regulation enabling government officials to regularly monitor and scrutinize testing procedures. The private sector would continue to allocate funds as in the past but the government would finance its added role in the process.

An alternative to either public or private testing is to employ independent research institutions such as universities. Required tests could be contracted out to research personnnel and jointly funded by the chemical industry and government. Many universities already have the necessary facilities and this would expand their research programs.

Another possibility is to establish an international monitoring agency to monitor the global distribution and use of pesticides. Residues detected in animal and plant life worldwide supports a need for some type of international monitoring. This agency could be part of the United Nation's Food and Agriculture Organization (FAO) and play a role similar to the International Atomic Agency which monitors international transport of nuclear materials.

Responsibility

Some people will undoubtedly use the IBT affair to support their emotional campaign to ban all chemicals. A campaign based on emotion — to ban chemicals because they are precisely that, chemicals — is unjustified and impractical. However, when scientific evidence does indicate possible safety, health and/or environmental hazards, this should not result in an emotional campaign to continue the manufacture, sale and use of a chemical.

To ban or not to ban clouds the real problem. The real problem is one of responsibility. Governments have the responsibility to promote justice among people and to maintain harmony in the creation. This implies protecting public health, maintaining environmental quality, and balancing interests in the private and public domain. Adherence to this responsibility should form the basis of any future reaction to the IBT affair.

Harry Spaling recently left the employ of the Christian Farmers Federation of Western Canada to become an agriculturist with Christian Reformed World Relief Committee [CRWRC] in Sierra Leone.

This land is my land

A caution to Canada's agri-food strategy

by John Kolkman

Agriculture Minister Eugene Whelan released a discussion paper last summer entitled *Challenge for growth: An agri-food strategy for Canada*. This discussion paper was prepared by Agriculture Canada in response to a request of the federal cabinet. The objective of the discussion paper is summarized as follows:

"It outlines in general terms the range and type of support activities required during the 1980's if the food and agriculture sector is to maximize its contribution to the growth and development of the Canadian economy and play an enhanced and more effective role internationally (page 4)."

Mr. Whelan has since been meeting and corresponding with his provincial counterparts and agricultural organizations to discuss the strategy. The Christian Farmers Federation met with Mr. Whelan on December 14, 1981 to discuss the strategy paper, and also provided Agriculture Canada with some written comments. This article is based upon those comments.

The strategy paper identifies expansion potentials in the farming and processing sectors to the year 2000 A.D. The strategy paper predicts that farm cash receipts will more than double by the year 2000, in today's dollars, due to increasing world demand for food (p. 28). This is the basis for the statement that Canada has the potential to nearly double the output of its agri-food sector in the next 20 years (p. 7).

On the basis of supply-demand criteria, the strategy paper forecasts a 86-107 percent increase in the production of grains and oilseeds, 114 to 133 percent increase in beef production, 94 to 102 percent increase for pork, 30-56 percent increase for poultry, 34-45 percent increase for milk and dairy products, and a 58-73 percent increase in the production of vegetables (p. 55).

The strategy paper then identifies constraints to the growth of the "agri-food sector." Short-term price fluctuations, inadequate levels of research, natural hazards, environmental damage, limits to the resource base, energy input costs, international market competition, farms which are too small, regional self-sufficiency policies and overseas food aid are listed as constraints to growth. Recommendations are made on how to overcome or remove the obstacles which stand in the way of greatly expanded food production.

Good times ahead

In the past several years, a great deal of optimism has been expressed about market prospects for Canadian farm products. Agriculture Canada and the Canadian Wheat Board have been in the forefront of telling farmers to grow all that they can, because the markets are there ready to be exploited. Recently the Wheat Board set a target of increasing grain exports by 50 percent by 1985, and 80 percent by 1990.

What are the reasons for this optimism? For a few years in the mid-1970's the situation did not look nearly so rosy. By 1976 it seemed that Canada was on the verge of becoming a new importer of food on a straight dollar basis. Since then, however, matters have improved considerably. From a food trade surplus of only a few hundred million dollars in 1976, Canada in 1980 registered a surplus of $2.7 billion, on the basis of exports worth $7.8 billion and imports of only $5.1 billion. No wonder federal officials are so excited and saying "the sky's the limit."

If we look more closely at this record, several things become apparent. Contributing to this recent surplus has been the low value of the Canadian dollar (which makes Canadian products more competitive internationally), and a turnaround in the livestock sector from being net importers to producing a slight surplus for export. Of course, this growth in livestock numbers has also resulted in low farm prices in the past couple of years. Contributing the most to this good performance of the food sector have been higher prices for grain and oilseeds in international markets, combined with slightly higher exports.

As we enter the 1980's we find Canadian agriculture is more dependent than ever on the export of grain and oilseed products from the Prairies. If the value of Prairie grain and oilseeds are deducted from our exports, Canada would have a food trade *deficit* of several billion dollars.

The "challenge for growth" that the people in Ottawa see for the farm sector is pinned on the hope of achieving unprecedented increases in grain and oilseed production. Obviously, they are hoping that Prairie farmers are up to the challenge.

A recent survey of Prairie farmers by Can West Survey Research cast some doubt on how realistic these projections are. The survey of 1,805 farmers found that only one in five felt they could achieve the production target set for 1985 by the Canadian Wheat Board. A large majority of those interviewed felt that any increase would be primarily achieved through greater fertilizer use.

Focus is narrow

Developing an agri-food strategy which seeks to identify our existing and potential agricultural resources to meet human needs is a commendable undertaking. Canada's and the world's need for life-sustaining food will continue to grow in the years ahead, and Canadian farmers must indeed be prepared to meet this challenge. Many of the recommendations contained in the strategy paper are therefore worthy of support.

Nevertheless, there is a tendency in the strategy paper to say "let's increase production and develop markets, no matter what the cost." There is a narrow focus on removing obstacles to future growth.

If we are to have an wholistic, integrated, agri-food strategy, there are many other important values which need to be considered. Among these are the following:

— promoting stewardship by maintaining and enhancing the long-term productivity of the resource base, particularly the land;

— the preservation of family farming as a way of life and enhancing the viability of rural communities;

— meeting the needs of the world's poor for food without fostering dependence.

About the land?

The agri-food strategy paper adopts the view that markets and prices are the major factors limiting the proposed doubling of agricultural production. According to the economic model used, there is no theoretical limit to what can be produced given suitable prices.

Of course, in the real world of the farmer we know that there are physical limits to the resource base upon which production depends. We know that almost all of the higher capability soils are already in production. Moreover, thousands of acres of such soils are still being converted to non-agricultural uses each year, particularly around urban centres.

A look at the historical growth record of the Prairie grains sector might be helpful. Between 1924 - 1928 and 1974 - 1978, we discover that wheat yields have increased an average of 50 percent per seeded acre and 25 percent per crop acre (includes fallow land) during this fifty year period. Coarse grain yields per acre have fared somewhat better but not significantly so.

The major reason for the expansion of crop production in the Prairie Provinces over the past 50 years has been due to the expansion of the cropland base. The amount of improved farmland in the Prairie Provinces increased by 50 percent between 1931 and 1976, from 60 to 90 million acres. There is a potential of another nine million acres being added to the cropland base but this will not happen overnight. In fact, in Alberta, the amount of new land being added has decreased in the past decade to approximately 65,000 acres per year.

In light of this historical evidence, it is proper to ask how yields per acre are expected to increase by two-thirds in the next twenty years, when they only increased by one-half in the past fifty? And if such yield increase can be attained (e.g., through massive inputs of fertilizer) what will be the cost to the farmer and the long-term sustainability of the land base?

The problem is that the agri-food strategy paper has the wrong starting point. Instead of setting a production target and then trying to squeeze the maximum out of the soil, we should be looking to the land first. In our task as stewards, we need to consider both the potential and the limitations of the land resource. If our goal is to increase production, this must take place within the context of our stewardship. This stewardship recognizes the land as a gift from God, which is ours to use and enjoy, but not to damage and destroy. Short-term production increases must not take place at the expense of the long-term fertility of the soil and its environment.

Direction of research

The Christian Farmers Federation has consistently taken the position that greater emphasis must be placed on agricultural research and development if we are to meet future challenges. A greater role for agricultural research is also proposed by the agri-food strategy paper. Unfortunately, the strategy paper's narrow focus carries over into its view of research.

Canada's farmers can only hope that future research does not get "straitjacketed" into a narrow search for ways and means of increasing production. In order to be truly effective, research efforts should be multi-faceted. Research should be directed to enhancing the physical environment in which food production takes place. Other areas of research which must not be ignored encompass the social and economic dimensions of agriculture, including the future viability of rural communities and family farms.

The strategy paper implies that production increases are linked to an expansion in the size of farm units. The underlying assumption is that the bigger the farms are, the more efficient they are. Such an assumption should not go unchallenged.

A recent study by the U.S. Department of Agriculture concludes that most commercial farms in that country have reached or surpassed the level at which they are making the most efficient use of their resources. Many farmers expand for purposes of increasing their incomes and even sacrifice some efficiency in order to do so.

The problem is that Agriculture Canada is making the assumption that small farm size is an obstacle to future growth, without any empirical evidence to prove this is the case. Again, there is a potential here for a bad policy decision being made to further promote "bigness" without any indication whether this is what is needed to expand food production.

The agri-food strategy paper has some positive things to say about Canada's role in overseas aid and development assistance. The strategy paper is in favour of increasing levels of assistance from approximately .45 percent of GNP today to .70 percent by 1990.

This is a goal which should be publicly supported by Federation members. Moreover, Canadian food aid should not be given to foster dependence, but within an over-all framework for increasing the self-reliance of the recipient country. This should be a stated goal of Canada's development assistance policy.

Conclusion

The primary failing to the agri-food strategy paper is the method used to calculate Canada's production potential. It is essential to both the potential and limitations of the agricultural resource base (i.e. the land) to be considered when making forecasts. The strategy paper fails to do so.

A more responsible agri-food strategy would place its goals within the overall framework of promoting stewardship of resources and justice among all peoples. Our objective as Christian farmers should be to convince the Canadian Government to adopt this framework as well.

John Kolkman is research and policy coordinator of the Christian Farmers Federation of Western Canada

Pilgrimage

by Gerald Oosterveen

I tramp through the loose, swirling snow. Here and there drifts try to swallow me; snow seeps into my boots. A bitter wind quickly erases my footprints. I am all alone in this little cemetery, accompanied only by the mournful sounds of oaks and evergreens shivering in the storm. Welcome snow squalls hide me from curious eyes. Today I need to be alone.

The graves are easily visible in the old section where tall headstones stand like faithful sentinels on their eternal and lonely watch. But where I want to be they use small markers which today are hidden by the snow. At last I find the place.

Brushing the snow away from the cold granite, I see the inscription I already know by heart. Just three short lines: his name, the years of birth and death, a testimony. I sink onto the frozen ground. It was frigid like this the first time I was here, too. But the weather does not matter. I think about my son.

He was our first, born before we had planned to have children. I remember the pride I felt when he came, pride because he was a new generation destined to carry on our family name, pride too because he was such a beautiful and healthy child. Strangers were attracted by his friendly smile and bowed over his stroller to chat with him. He was inquisitive, full of questions, never satisfied until he knew how something worked.

Life was exciting for him, challenging and adventurous. For hours he could be an engineer, creating with his bulldozer endlessly winding roads on the gravel driveway; then he'd become a race driver who zipped his cars through twists and turns.

I think of the times I punished him, remembering with a twinge of guilt that the punishment too often reflected my impatience more than his misbehaviour. I subdue the sudden wish that those years could be relived differently and better. How quickly they passed. Those years he lived with us were for him a lifetime drawn out even then almost beyond his endurance. For us they were much too short. If only I had taken a bit more time to understand my young son....

When he was not even six the cancer came, first as foreboding suspicion, then as crushing certainty, and almost always with the sharp pain that swept into oblivion the good years that were. Long since have I forgotten what that doctor looked like who with just a few words shattered our hopes and dreams. But always I will remember that shiny basin in his hands with that gruesome tumor tissue that left no doubt our son would die. *Reticulum cell sarcoma*, the doctor called it, a fancy name for death predicted to come not more than six months hence. Had he died then, in surgery, my pain could not have been more severe.

I remember weeping. I remember also the fury and frustration at my helplessness and the unfairness of it all.

"Why?" I asked the nun who tried to bring words of comfort. "Why this child who has a lifetime of living yet to do? If we must give up a child, why not our retarded younger son who will always need supervision."

"God must love you very much," Sister Annemarie gently replied while my anger boiled over, "to ask so much of you."

"Love like that I can do without." The words echo through my mind still, but they bring no peace.

Perhaps some parents find comfort in shared grief — husband and wife drawn together through common pain. But my grief was so overwhelming that no room was left for my wife's feelings. Was that selfishness, I wonder, a sign I did not love her then as I should? Was that normal, that I let my hurt overshadow hers? Or was it simply an instinctive reaction, a spontaneous withdrawal into self while every other stimulus is blocked in a feeble, frantic attempt to prevent sorrow from piling upon sorrow?

Healing hoped for

Cancer, that horrible, dreaded, furtive killer. Where does it come from? Will it ever be conquered? I never expected a cure for my son, yet when the six months were up he still lived. All the symptoms were gone. The boy only knew he had a serious disease; we had kept the death sentence from him for the time being. As before he seemed so healthy, happy to be free from pain.

It was like that for more than a year. The doctor had obviously been wrong about the time period; did that mean he was wrong about the outcome, too? Against reason, we hoped and prayed, knowing that friends everywhere were praying as well. "Lord, come down, my son is ill. If you but speak, he will be healed."

And then one day the cancer was back! With the pain that, unknown to us then, would never again leave. Dare I ever again let my heart rule over reason?

I remember the subtle, slow, persistent progress of the disease. Like an invisible but voracious snake, making up for lost time, it swallowed up my son, draining away the lustre of his complexion, hollowing out his cheeks, attacking muscles and nerves.

First it was the legs. Walking became a chore, running impossible, climbing trees out of the question. Always he had wanted a new bike to replace his old, secondhand one. We kept stalling, then reluctantly helped him understand he would never get better again, nevermore ride a bike.

One good day he climbed on his old bike anyway, as if to prove he was invincible. His school friends, aware of his dream, saw him and in a spontaneous outpouring of love and encouragement that same day raised enough money for a new bike.

At a school program already planned for that night there was an additional agenda item. I remember my son's face when he saw that shiny bike with the banana seat. He was so overwhelmed with joy he even forgot to say "thank you." But he only rode his bike three times, and that with my help, less than a mile altogether.

A wheelchair came, then a special bed in the family room where we turned his now-paralyzed, emaciated, twisted body from one side to the other every few hours. Losing sensation and control, he needed diapers, to him the epitomy of shame and disgrace. At times he was rebellious.

"Why do I have to die now?" My explanation was less than convincing. I did not know either.

But he kept fighting. While his arms still functioned, he glued together tall towers of thin spaghetti. Finally even that became too much. The snake had almost reached the head. And always that pain, that excruciating pain! At times the massive doses of pain killers made him a bit delirious, but most of the time he was alert, thinking about the future, the little time left here and the eternity beyond. He became a philosopher, wise far beyond his years.

"Dad, when I was a kid, I never realized kids can die too."

Drawing on what he had learned in church and Sunday School, he was a theologian searching for meaning behind illness, and for hope.

"Isn't that amazing that Jesus should be preparing a place for *me* in his Father's house? He loves me!"

When, on a particularly trying day, I wished we had more money to pay mounting medical bills, he overheard and with a gentle rebuke became my teacher.

"Don't say we're poor, Dad. Christians are never poor. When you've got faith, you're rich."

The words of Jesus came to my mind, and somehow they seemed spoken to me: "Unless you become like one of these little ones, you shall not enter the kingdom of God."

He willed himself to live at least until he could see the baby his mother was expecting. Then, that last wish fulfilled, he just as deliberately prepared for death. He donated his beloved, barely used bike to a school for the mentally handicapped. He divided his money, then told us to buy presents with it for the four who would stay behind. He left instructions that his brother and brand-new sister "cannot have their gifts until they are fifteen, at least, and will value them." Also a note for his little sister. With Christmas approaching, he was ready.

"Don't buy me any presents. I don't have pain anymore, and Jesus will soon come to take me to my new home."

Three days later, expectantly and at peace, he closed his eyes for good. He had lived nine years, three months, two days. The predicted six months, however, had become a precious thirty-nine.

Perhaps I have been weeping, perhaps it is the cold, but my face is wet. I look at the stone again. AT HOME WITH JESUS, it reads, and so I believe him to be. But I still miss him. I try to imagine what heaven is like. Do people there remember us, I wonder, or miss us? Some day, I reflect, I must die and will see my son again. But when my time comes, will I have conquered my fears like he did and go out in faith? Can I ever hope to become so trusting, believing as a child, as this, *my* child?

Suddenly I feel proud to have been, even if for such a short time, father of this remarkable child. He enjoyed life so much, yet was so ready to give it up because he believed in God and in Jesus as his Saviour. I thank God for the memories I have, for the lessons my son taught me, for faith that sustained him then and me now, for love, God's love, that surrounds us in the darkest hours.

I get up. I will not visit this place again. Behind me, sparkling snow covers up the stone.

Rev. Oosterveen is chaplain at Elim Christian School in Palos Heights, Ill.

Professors threatened with loss of jobs because of religious beliefs

by Neil Powers

"Marx said religion is the opiate of the people," Ms. Price wryly commented.

"No, he meant the Christian religion at that time was the opiate of the people!" Mr. Vandezande fired back.

What might sound like a classroom debate was actually a trade union doing battle with CJL and its Public Affairs Director, Gerald Vandezande, at hearings in December before the Ontario Labour Relations Board (OLRB).

Mr. Vandezande represented eight York University professors who were forced to appeal to the OLRB. They did not want to pay dues to the recently formed York University Faculty Association. They could not support the YUFA because of their religious beliefs.

The OLRB has the power to grant exemption from paying union dues if they determine an applicant's request to be valid. And in recent years workers from Christian Reformed and Mennonite backgrounds have been exempted from supporting a union because of their religious beliefs.

CJL's activist, Christian Reformed union objectors are at it again, you think? Hardly. Four of the professors are members of non-Christian Reformed Churches, one attends a synagogue, and the other three express a belief in God and adhere to particular tenets of the Bible.

A friend from school invited me to attend the hearings. I was puzzled when he asked me to write about the proceedings. Having grown up in what was once a bustling coal mining town, I was often told about the glories of unions. They were vital in helping the abused workers oppose the selfish mine owners.

Before I was old enough to read, I was often reminded by old men short of breath (because of miner's asthma) how lucky my generation was. As children they had worked in the coal breakers.

In my little coal town, unions were synonymous with justice. Of course, sometimes strikes were wrong, and some unions do ask for too much. Nevertheless, unions, to me, were means of seeking justice and improving a person's quality of life.

The union at York University came into being only recently. It seemed too early for the professors to callously claim YUFA was not worthy of their support. Why couldn't they simply pay their dues, participate in YUFA, and then work for union reform? Why not give the union a chance? Why was Mr. Vandezande representing would-be "union busters" at hearings before the OLRB?

The OLRB consists of three people. One is an advocate for labour, another is an advocate for management, while the chairperson is impartial. Any decision by the Board needs a majority of one, so the chairperson often plays a pivotal role.

In this case a Board decision that favoured exemption from YUFA would allow the professors to continue teaching at York University, whereas a rejection of exemption would leave professors in a bind: they would be fired unless they paid dues to YUFA.

Gerald Vandezande had to convince the Board to grant each applicant exemption from paying dues to YUFA on the basis of religious beliefs. He would have to show the Board how each professor's religious beliefs had formed his or her conscience and deep personal convictions — convictions that prevented support of YUFA. Gerald's task would be difficult, since the Board tends to separate reli-

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gious beliefs from a person's social, political, and economic life.

In turn, YUFA's lawyer, Ms. Price, had to convince the Board that the applicant's religious views were either insincere or inconsequential.

The stage was set for a battle of world-views.

Professors

Professor Goodings, at his hearing, defined "religious" as "what is most worthwhile." Sarah Freedhoff, physics professor, felt a YUFA strike would hurt the students, an innocent third part. She claimed, "Judaism has taught me it's unjust to hurt innocent people." She cited Deuteronomy 16:20: "Justice and only justice shalt thou follow."

Professor McEahran spoke of a May, 1981 YUFA bulletin that called on the faculty to withhold student grades and that considered suspension of classes. Because of his religious convictions, McEachran felt "nausea" toward the bulletin. He defined religion as "the driving force which causes me to believe what I do believe." He said his views came from "New Testament teachings of charity, mercy, love, and respect for everyone."

The professors were critical of the new union policy of seniority. Without considering the quality of a professor's performance at York, the last one hired would be the first one dismissed in times of financial cutbacks.

Professor Freedhoff told the Board that religious beliefs were enough motivation to oppose a union. She felt there need not be an eleventh commandment, "Thou shalt not join a trade union," to justify her religious opposition.

Disturbed at YUFA's promotion of an adversarial relationship with York's administration, the professors spoke of the need for everyone at the university to work for the common good. They told the Board of their religious and moral beliefs based on the Golden Rule, the Old and New Testaments, and scriptural passages on justice.

Ms. Price battled tirelessly in each of the eight hearings, arguing against any Board exemption. She argued that a person might be deeply religious, but that is irrelevant to any opposition against YUFA. She stressed that social problems, such as opposition to a union, do not go hand in hand with religious beliefs.

The professors spoke of the immorality of the May, 1981 strike, when student grades were withheld. Yet Ms. Price suggested that their moral outrage was not religious. She noted that "matters of morality are distinct from religious beliefs." She contended the professors motivation against YUFA was political or personal, but not religious. At one hearing she boldly claimed there were no religious underpinnings to the 17th, 18th, and 19th century concepts of liberty, free speech, and freedom of assembly. She argued the applicants were simply using their religious beliefs to rationalize their opposition to YUFA.

If the Board were to follow Ms. Price's narrow understanding of what is religious, Vandezande's defense would be in danger of failing.

Vandezande, playing devil's advocate, asked a professor, "You don't have to belong to YUFA; you just have to pay dues. What's wrong with that?" The firm reply was that "not belonging to a trade union isn't enough. Forced paying of dues is supporting the union, and it's morally and professionally debasing."

Egg, chicken

During his legal arguments before the Board, Mr. Vandezande asked, "Which comes first, religious beliefs or motivations? Actions have deep human motivations, and deep human motivations are religious." He argued that religious beliefs are the deepest feelings a person has.

As for charges that the professors could have been politically motivated against the YUFA, Vandezande asked, "What if there was some truth to that?" He drove home that a person is not one-half political and one-half religious. He stressed, "Your religious beliefs are an integral part of your motivation." Thus your religious beliefs are integral to your political beliefs.

Contrary to Price's belief, Gerald contended that the social and political views of the 17th, 18th, and 19th centuries did have religious roots.

He told the Board that "where the professors come from religiously, and where they are headed, is what counts." Ms. Price had tried to define "religious" and, in accordance with her definition, had judged the professors' religious objections as invalid.

Mr. Vandezande reminded the Board that Ms. Price's attempt at a definition and a subsequent refutation of the religious objections were not to the point.

Mr. Vandezande cautioned the Board not to define what is religious. Rather, if the Board determined that the professor's particular religious beliefs, as stated before the Board, were genuine, then the Board should grant exemption from paying dues to YUFA. If exempted, the professors would pay the equivalent of union dues to charity.

Mr. Vandezande put his heart and soul into representing the professors. Each of the eight hearings was a day long, and each hearing was an exhausting battle of spirits. Near the end of the seventh hearing, Mr. Vandezande, visibly tired and irritated that Ms. Price had diligently argued against every applicant, demanded to know what it would take for her to believe a professor could oppose YUFA because of religious beliefs. Ms. Price was making some points of her own at the time, and she did not reply.

The night before the final hearing, Gerald woke at 3:00 a.m. and stayed up a long while thinking of what else he could say at the next day's hearing.

But the next hearing, like all the others, was an uphill fight. Vandezande and the professors battled against a trade union that was skeptical that anyone could be religiously opposed to it. They faced a Board unaccustomed to hearing that "basic decisions in life are made out of religious beliefs."

Initially cold to the idea of eight professors unwilling to support a trade union, my skepticism melted away during the course of the hearings. These are not vindictive union busters. It is not even a question of whether they are pro-management or anti-union.

Their religious beliefs motivate them to work within a university community, not an atmosphere of adversarial relationships. Tolerance of their religious beliefs is what they ask for. They are not waiting for decisions to be handed down by the Board.

The difficult and rather lonely attempts by these eight professors to do what is just, based on their strong religious beliefs, are a little signpost of hope. They are willing to live out their faith, even at the cost of their jobs.

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Dutch

Als je 't mij vraagt...

Syrt Wolters

Van wie mogen verwachten mee te betalen aan de kosten van Christelijk onderwijs? (2)

De vorige keer heb ik de lezers ietwat nieuwsgierig gemaakt wie nou wel *in de derde plaats* die mensen zijn waarvan verwacht mag worden dat ze helpen in het onderhouden van onze christelijke scholen. Sommigen hebben wellicht gegist en kwamen tot de slotsom dat ik de overheid wel op het oog zou hebben. Maar die hebben het mis gehad.

Meer dan een jaar geleden heb ik in een drietal ,,praatjes'' mijn standpunt ten opzichte van overheidssteun uiteen gezet. In wezen moet ik daar eigenlijk niet veel van hebben, vooral niet zo lang de overheid ook als „peadagoog'' optreedt en bepaalt wat voor onderwijs gegeven zal worden. Toen heb ik als mijn mening gezegd, dat eigenlijk de overheid haar vingers van het onderwijs af moet houden. Wat maakt de overheid tot een opvoeder? Maar ik ga nu niet weer herhalen wat ik een jaar geleden gezegd heb; althans nu niet. Misschien vind ik het later misschien nog wel eens weer wenselijk om mijn gedachten weer te publiceren, maar op dit ogenblik wil ik het niet hebben over overheidssteun.

Waar we in de derde plaats steun van mogen verwachten is het grote publiek! Zo langzamerhand ben ik tot de conclusie gekomen, dat we als Christelijke schoolgemeenschap veel te veel in onze ,,insolatie'' geleefd en gewerkt hebben. Let er wel op: ik schreef niet ,,isolatie.'' Die moeten we blijven behouden, kostte wat het mag. We hebben onze scholen veel te veel gezien als een school voor ,,onze'' kinderen. Daarbuiten had niemand wat te maken met wat wij als ,,school onderhouders'' deden. Dat was ,,onze'' zaak. Het resultaat is geweest, dat of onze scholen bijna ongemerkt bleven of als ,,Dutch'' schools gebrandmerkt werden.

Maar ondanks onszelf is er toch wat van onze school invloed door gesiepeld in de maatschappij om ons heen en velen zijn al tot de conclusie gekomen, dat zo'n Christelijke school eigenlijk nog niet zo gek is. Ondanks onszelf hebben vele van onze scholen een goede reputatie verworven in de maatschappij. En het is heel niet vreemd dat men hoort zeggen, dat we toch maar een goed ding tot stand gebracht hebben!

Soms denk ik dat we de goede waarde van gehoorzaam te zijn in onderwijs opzicht ver onderschat hebben. Soms durf ik te geloven dat onze Christelijke scholen een blijvende invloed zullen hebben op het maatschappelijk leven in Canada. Zijn we er niet allemaal van overtuigd dat, ideaal gesproken, alle Canadese kinderen naar Christelijke scholen behoorden te gaan? En zijn we er niet tevens van overtuigd dat alle kinderen van de natie aan het zonlicht van God's Woord blootgesteld zouden moeten worden? Daarom ben ik er zelf van overtuigd, dat een goede Christelijke school van diepgaande betekenis is voor het maatschappelijk leven, evengoed als het heilzaam is als een land een Christelijke universiteit heeft. Het volk moet zijn geestelijke dorst weer kunnen lessen aan het Woord Gods, ook in opvoeding en onderwijs.

We hoeven ons voor onze scholen helemaal niet te schamen. Mij dunkt dat we in onze houding veel te verontschuldigend geweest zijn, als het op ons getuigen aankwam. We moeten ons maar eens goed loswerken uit onze ,,insolatie''; we hebben al veel te lang als in een ,,ghetto'' gewerkt.

Toen ik mijn gedachten eens de vrije loop liet in een gesprek met anderen, kreeg ik de wind al onmiddellijk van voren. Wat? De wereld betalen voor het onderwijs van onze kinderen? Heb je het ooit zo gortig gegeten?

Op mijn beurt zeg ik: waarom niet? We doen toch een uitstekend publiek werk door de jeugd een uitstekende opleiding te geven in scholen waar de Bijbel geëerbiedigd wordt? Ons werk wordt niet gedaan in het geniep. We komen er eerlijk voor uit dat we een goed schoolprogram hebben wat ook uitstekend zou zijn voor alle kinderen in de natie. We doen een goed stuk werk, waar het publieke leven de vruchten ook van plukt. En als we het publiek daarvan kunnen overtuigen, waarom zullen we het dan niet vragen om ons te helpen scholen te bouwen en te onderhouden?

Als we het publiek van ons goede werk kunnen overtuigen en we ontvangen financiele hulp, dan krijgen we hulp, waaraan geen enkele conditie vast zit, tenzij wij die zelf er aan verbinden. Als we vragen voor geld voor scholenbouw moeten we het niet gebruiken voor onze jaarlijkse begroting. Steun van de overheid is altijd gevaarlijk. De overheid heeft altijd een stukje van het touw in haar handen, maar publieke donaties hebben dat niet.

Denk eens aan het Leger des Heils! Dat wordt practisch uitsluitend gesteund door het publiek! En het grote publiek steunt dat werk graag, want die mensen van het ,,leger'' doen een uitnemend werk!

Als onze scholen een reputatie weten te verwerven als het Leger des Heils, dan kunnen wij ook veel hulp verwachten van het „grote publiek.'' Op heel kleine schaal heb ik dat eens uitgeprobeerd; de ervaring daarvan heeft me buitengewoon verrast. Hoe ik dat gedaan heb hoop ik de volgende keer uit de doekjes te doen.

J. VanHarmelen

De Joodse Sabbat IV
Viering in de Synagoge [c]

Geen dienst in de synagoge is af, zonder het Moesaafgebed. Dat heeft een grote plaats in de eredienst. De liturgie beslaat in het joodse gebedenboek negen bladzijden voor de dienst op de sabbat, en elf voor de dienst op een feestdag. Het moesaafgebed neemt de plaats in van de bizondere feestoffers die volgens Numeri 28 en 29 op de sabbat en op de feestdagen door Israel moeten worden gebracht. De Voorzanger zegt; of liever zingt, enkele introductie spreuken, de gemeente gaat staan en terwijl de Voorzanger zacht zingt, bidden de gemeenteleden de Amidah voor zichzelf in zwijgende devotie.

De Amidah is het zevengebed voor de sabbat. Het is het Joodse gebed bij uitnemendheid. Als men klaar is gaat men zitten. De een is vlugger klaar dan de ander. Er wordt eerbiedig gewacht tot allen klaar zijn. Het heiligings-gebed, de Kedoesja, werd er aan toegevoegd. Het werd ingelast tussen de tweede en de derde bede van het zevengebed. Ieder kent het van buiten. Met de engelen uit Jesaja 6 en Ezechiel 3 wil men God grootmaken door o.a. te zeggen: Heilig, heilig,heilig, is de Here der heerscharen, de ganse aarde is van Zijn heerlijkheid vol. Geprezen zij de heerlijkheid des Heren in Zijn woonplaats.

De Kedoesja is echt het hoogtepunt van de dienst. Het is een gemeentegebed. Er moeten minstens tien personen van 13 jaar en ouder aanwezig zijn. Sinds 1973 mogen ook de vrouwen meegeteld worden. Het wordt echter aan de Rabbi en de gemeente overgelaten om deze nieuwe regeling te volgen, dan wel de traditionele regel, die alleen mannen telt.

De boodschap van de Rabbi was dit keer een gelukwens aan een vader en moeder met de viering van de Bar Mitzvah van hun dertienjarige zoon, die nu ,,zoon der wet'' zou worden. Na het Alenoe gebed, waarin God gehuldigd wordt, was er gelegenheid voor degenen die in rouw waren gedompeld om hun Kaddisjgebed te bidden. Dit gebed spreekt niet over de dode maar verheerlijkt God zelfs in deze tijd van rouw. Het matigt het verdriet over het verlies door het visioen van de triomf van Gods koninkrijk. Het is de hoogste test van het persoonlijk geloof dat God prijst in dagen van rouw. Elf maanden lang brengt men de rouw in de synagoge. Daardoor is het een element in elke liturgie.

Na het kaddisjgebed van de rouwenden worden er enkele afkondigingen gedaan, waarna de Rabbi de gemeente verzoekt 5 coupletten te reciteren van het lied: De Heer der wereld (Adon Olam). Dan zegent hij de gemeente, en de gemeente gaat naar dat gedeelte van de synagoge waar ruimte is voor de Kiddoesj, dat is de recitatie door de Rabbi en velen, die het ook van buiten kennen, van Exodus 31:16 en 17, en Exodus 20:8-11, terwijl over de wijn gezegd wordt: Gezegend zijt Gij, o Here onze God, Koning van het heelal, die de vrucht van de wijnstok hebt geschapen.

Daarna wenst men elkaar een goede sabbat, feliciteert de vader en moeder van de jongen, die zo'n belangrijke plaats ontving in de eredienst, en ook hem die nu zoon der wet zal worden! Men is op feestelijke wijze bijeen, en geniet van het goede dezer aarde.

Het is geen grote maaltijd, die wacht thuis. Daar het inmiddels reeds twaalf uur was geworden, konden de Joden met recht spreken over hun ‚Sabbat Noon Meal' nadat zij van negen tot twaalf druk bezig waren geweest in de dienst met een lege maag want men heeft nog niets anders gebruikt dan een paar slokken water voor het morgengebed, als men zich tenminste streng aan de voorschriften gehouden heeft.

Orthodoxe Jood met een phylacterie

Als een joodse jongen dertien jaar wordt volgens de joodse kalender, bereikt hij de status van Bar Mitzva, zoon der wet. Deze gebeurtenis wordt gewoonlijk in de synagoge gevierd op de sabbat die aan die verjaardag voorafgaat. De grote eer valt hem dan te beurt om iets uit de Thora aan de gemeente voor te lezen, en heel veel uit de Profeten, soms wel een geheel hoofdstuk. Dat iets uit de Thora is het laatste vers van het Schriftgedeelte dat zo juist door de zevende voorlezer gelezen is. Er staat in de Hebreeuwse Thora een M. naast die tekst. Dat betekent dat dit het gedeelte is dat door de achtste lezer, de Maftier, herhaald moet worden. En dat is in de Joodse gemeente een grote eer, die gegeven wordt aan iemand die de volgende dag gaat trouwen, of aan een jongen die met een paar dagen Bar Mitzva zal worden.

Een ‚zoon der wet' is niet alleen verwaardigd om de Schrift te lezen, maar ook telt hij mee in het quorum dat er behoort te zijn voor het reciteren van vele gebeden, en hij mag nu phylacteries dragen. Dat zijn kleine leren doosjes die de volgende teksten bevatten (Ex. 13:1-10, 13:11-16 en Deut. 6:4-9 en 11: 13-21) en gemonteerd zijn op leren riempjes. Ze worden bevestigd op het voorhoofd, op de linker bovenarm tegenover het hart. Als men links is mag men het op de rechter bovenarm bevestigen. Hier en daar vindt men ook een Bar Mitzva, een dochter der wet, vele Joden noemen dit echter non-Orthodox!

Dutch

Onder ons

Applaus voor „gehoorzamen" buiten Christelijke organisaties

Beste Syrt Wolters:

Ik heb met genoegen uw buurpraatje gelezen in *Calvinist Contact* van 5 februari. U hebt mijn *Banner* artikel ,,A Tale of Three In's but not Of's'' serieus genomen en ,,bent het er kennelijk niet mee eens.'' Eerlijk gezegd, het was geen gemakkelijk artikel om te schrijven. Ik was er bang voor dat men het verkeerd zou opvatten, en het zou gebruiken om de Christelijke organisaties te bestrijden of te kleineren. Dat was beslist mijn bedoeling niet.

Maar misschien hebt u gelijk; ik heb de hele boel verward met mijn dubbelzinnig gepraat over èn de Christelijke school te steunen èn hen applaudiseren die in de openbare school van het koninkrijk getuigen.

Laat ik beginnen met een antwoord op wat u in uw rubriek schrijft. Dan kunnen we aan het eind van't verhaal ons nog eens afvragen of ik van hetzelfde hout gesneden ben als de vrienden van Daniel, of van een minderwaardig soort, b.v. vlierehout. Daar kun je fluitjes van maken, maar niet veel meer.

U hebt het wel scherp gezegd, geloof ik. Iemand die lid is van een organisatie die in de Constitutie en de Reglementen niets wil weten van een ,,Christelijke benadering'' en die toch de Here wil dienen, is onzedelijk, niet ethisch, oneerlijk. Nou, nou, van dik hout zaagt men planken. Kijk, ik ben het wel met u eens als het gaat om iemand die willens en wetens tegen zijn principes ingaat. Ik zelf zou, bijvoorbeeld, geen lid kunnen zijn van een vakbond die als grondmotief de klassenstrijd bevordert of die van mij een eed vraagt om nooit verder te vertellen wat er in de bondsvergaderingen wordt gezegd. Maar ik ken verschillende Christenen die niet met dezelfde voelhorens rondlopen als uw nederige dienaar. Zij hebben misschien een groter verantwoordelijkheids gevoel voor de verspreiding van het evangelie.

Nu zult u misschien zeggen, ja maar, een Gereformeerde jongen zoals jij kan toch ook wel het evangelie verspreiden. De leer van de antithese sluit de verkondiging van het evangelie niet uit. In theorie niet. Maar practisch gesproken, mijn ervaring is dat onze nadruk op Christelijke school, Christelijke vakvereniging, Christelijke fokvereniging op den duur wel eens een onderonsje wordt.

Ik kan b.v. niet uit de statistieken van de Christian Reformed Church opmaken dat de leden van deze kerk zich uitsloven voor de evangelisatie. Ik vind onze reformatorische principes geweldig belangrijk. Maar ik geloof niet dat wij als reformatorische groep in Noord Amerika de waarheid in pacht hebben. Ik ervaar zo nu en dan dat andersdenkende Christenen ons nog wel iets kunnen leren over gehoorzaamheid, ook al zijn zij een beetje in de war met de verbondsleer.

Daar komt nog iets anders bij. Is het altijd mogelijk voor ons, Christenen, om onze maatschappelijke verbanden zuiver te houden? Als je voor de bank werkt, ben je dan ook

vervolg op pag. 16

Persoverzicht

• We werden verblijd met het bericht dat na een geharrewar van een paar jaar de vrede tussen Ottawa en Nova Scotia gesloten is. Het gevecht ging om de buit van opbrengsten van oliebronnen in de zee. Zoals gewoonlijk in deze schermutselingen heeft iedere partij gewonnen: de provincie krijgt het leeuwenaandeel van de centen en Ottawa zal de zaak beheren. De klad zit trouwens wel in de oliehandel de laatste tijd. In Iran, waar de regering bijna platzak is, wordt het spul tegen uitverkoop prijzen verkocht, en we zwemmen in de olie. Als gevolg daarvan zien de grote maatschappijen geen brood meer in de zand-ontginning in Alberta, en hebben verstek laten gaan met de mededeling aan de regering dat ,,jullie het zelf maar moeten uitzoeken.'' Dat brengt natuurlijk onze voorgenomen zelfstandigheid in olie-voorziening ernstig in gevaar, en Lalonde. onze Minister Voor Energievoorzieningen, werd in de Kamer onder vuur genomen. Hij bleef echter zo kalm als een verkeersagent op de Drentse hei, en verzekerde iedereen die het maar wilde horen dat alles recht zal komen.

• Als u het nog niet wist is het nu officieel: onze ekonomie zakt steeds verder in de put, alhoewel er bij gezegd moet worden dat we de laatste maanden langzamer zakken. Schrale troost! Er wordt verwacht dat tenminste de inflatie iets zal verminderen. Dit blijkt uit lagere kosten van grondstoffen.

• Er waren geruchten dat de regering op 't punt staat om iets aan de werkeloosheid te gaan doen met het scheppen van arbeidsmogelijkheden. Het plan is echter nog in het stadium van ,,veel beloven....''

• Het broeit in de P.C.-partij waar Jopie's leiding aan 't wankelen is. Er wordt hevig gevochten achter de schermen maar Jopie is niet van gisteren en hij bijt van zich af. Om maar weer eens even zijn parlementaire handigheid te tonen legde hij het hele parlementaire stelsel stil door zijn fractie opdracht te geven afwezig te zijn voor de stemming op een wetsontwerp in zake energie-beschikkingen.

• Er wordt beweerd in de pers dat Brehznev ook grote moeilijkheden heeft in het Kremlin waar ze blijkbaar ook van mening beginnen te zijn dat de bejaarde Russiese leider maar eens met pensioen moest gaan.

• Ons wekelijks applausje gaat naar Prime Minister Botha van Zuid Afrika die de bel heeft horen luiden, en gezegd heeft dat het tijd wordt om eens te gaan praten over de mogelijkheid van vertegenwoordiging van het gekleurde gedeelte van de bevolking in de regering. Twee van zijn kabinetsleden waren zo volkomen onthutst door die mededeling dat ze pardoes hun ontslag indienden. Een van die verontruste ministers draagt de ontoepasselijke naam van Treurniet.

• De kerk in Polen mag dan bedreigd worden door de militaire regering maar onze broeders en zusters daar staan nog niet op het punt om onder de grond te gaan. De geestelijkheid formuleerde een kanselboodschap waarin opheffing van de staat van beleg werd geeist alsmede erkenning van Solidariteit. Dat is nog weer eens iets anders dan de strijd van de kerk in Canada. De Canadese kerk strijdt met toenemende tekorten. De Presbyterians zijn bang dat ze dit jaar een tekort van tenminste $300.000 zullen hebben. Er is alom het verschijnsel dat de inkomsten geen vaart houden met de stijgende kosten.

• Tussen Israel en Egypte wil het op het ogenblik ook weer niet vlotten. Alhoewel Israel de Sinai woestijn ontruimt weigert de Egyptiese president Mubaruk naar Jeruzalem te komen. De Arabiese landen erkennen de Joodse bezetting van die stad nog steeds niet.

• Enfin, de lente staat alweer voor de deur, en we beginnen dit jaar onze roodborsten jacht maar weer. Degene die het eerst ons inlicht omtrent terugkerende roodborsten ontvangt voor een jaar twee gereserveerde plaatsen in de middagdienst van onze kerk. De troostprijs voor nummer twee is een jaar abonnement op ons bulletin. En hier is onze prijsvraag voor de maand maart: welk vers is het middelste vers in de Bijbel? Om u te helpen vermelden we dat de Bijbel 31.102 verzen bevat. De hoofdprijs in deze prijsvraag is een exemplaar van de Acts of Synod 1981. Solied gebonden en bevattende een verklaring van de geheimzinnige aktiviteiten van het Pensioenfonds voor dominees.

Carl D. Tuyl

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Dutch

Onder Ons

vervolg van pag. 15

niet verbonden met een organisatie die vaak eigen winst boven het algemene belang stelt? Mag je als accountant, ingenieur, advokaat, of winkelier lid zijn van een ,,neutrale'' vereniging die bij je vak behoort (er is toch geen neutraliteit) ook al wordt je niet gevraagd om je handtekening te zetten onder een niet-Christelijke constitutie? Een antwoord is gemakkelijk te vinden als je zelfstandig ondernemer bent zoals u, als je't mij vraagt.

En dat juk dat je niet aan mag gaan met een ongelovige, wat is dat eigenlijk? Het gemakkelijkste antwoord daarop is dat je niet mag trouwen met iemand die Christus niet belijdt. Maar mag je wel aan de zelfde kant van de straat lopen als een ongelovige? Natuurlijk wel, zegt u, dat is geen juk aangaan. Goed. Maar daar tussen in, tussen het trouwen en het lopen op dezelfde kant van de straat, liggen volgens mij honderden maatschappelijke vormen van solidariteit. We zijn toch allemaal mensen, geschapen naar het beeld Gods. Wanneer verbinden we ons geestelijk met die mensen zodat we inderdaad beschuldigd kunnen worden van een juk met hen te dragen? Dit is een moeilijke zaak soms. En ik respecteer hen die op een gegeven moment zeggen, maar zover kan en mag ik niet gaan. Maar laten we niet al te gauw een oordeel over anderen vellen.

Ik had het over spanning tussen het ,,in'' de wereld zijn en het ,,niet van'' de wereld zijn. U zegt (nogal verwijtend): ,,Dus, zolang de spanning er nog is, kan iemand nog rustig georganiseerd zijn in een onchristelijke organisatie. ,,Maar ik heb niet gezegd dat iemand dan ,,rustig'' georganiseerd kan zijn. Dat ,,rustig'' neemt de spanning weg. Ik kan me niet voorstellen dat een Christen tegen zijn gewetenen in lid is van een niet-Christelijke organisatie. Maar ik kan me best voorstellen dat er Christenen zijn die geen gewetensbezwaar hebben om lid te zijn en nochtans de spanning voelen van ,,er gebeuren hier dingen die niet goed zijn, en daar moet ik tegen protesteren.''

Als ik u zo ,,rustig'' met gevouwen armen zie zitten in de tekening boven uw rubriek, dan zou ik willen zeggen? ,,Neemt toch even de pet af voor iemand die van God getuigt in een niet-Christelijke organisatie. Misschien heeft hij de Gereformeerde puntjes niet boven elke i gezet, maar hij strijdt de goede strijd.

U zei in het begin dat u het moeilijk hebt met mijn idee, dat gehoorzaamheid van de omstandigheden afhangt. Dat is ook een heel moeilijk iets. Daarom heb ik dat ook maar niet gezegd. Gehoorzaamheid hangt nooit van de omstandigheden af, maar het heeft wel met de omstandigheden te maken. De omstandigheden bepalen wel welke vorm je gehoorzaamheid aanneemt.

Als een moeder haar kind verbiedt om zich met een andere jongen uit de buurt te bemoeien omdat hij een slechte invloed op anderen heeft, dan vergt de gehoorzaamheid dat haar kind niet met deze jongen speelt, bijvoorbeeld. Maar als op een gegeven ogenblik deze andere jongen in gevaar *verkeert of hulp* nodig heeft, dan mag haar kind hem toch wel helpen, ook al betekent dit dat hij zich met deze jongen moet bemoeien. De omstandigheden bepalen dus wel degelijk de vorm van de gehoorzaamheid.

En nu spring ik weer even terug naar het einde van uw artikel. Als ik u goed begrijp, dan doet volgens u mijn positie schade aan het gebod om God lief te hebben met al onze kracht, wil en verstand. Hoe kan ik dat gebod rijmen met mijn applaudiseren voor hen die in de openbare school, in de Teamsters' union en in de AFL-CIO hun stem laten horen? Omdat ik er van overtuigd ben dat er volgelingen van Christus zijn die in zulke omstandigheden ook God willen dienen met al hun kracht, wil en verstand. Ik applaudiseer hun gehoorzaamheid, niet hun fouten.

De Gereformeerde nadruk op zuivere maatschappelijke verbanden is niet het laatste woord omtrent de gehoorzaamheid. Ik hoop dat die andersdenkende broeders en zusters ook waarderen wat wij met onze Christelijke scholen en vakverenigingen trachten te doen uit liefde voor Jezus Christus.

Wat denkt u, moet er van mij maar een fluitje gemaakt worden?

Bert Witvoet

BENT U VAN PLAN NOG EEN WINTER DE BUITENLUCHT TE VERWARMEN?

Tocht en koude plaatsen in uw huis komen daar voor waar uw warmte ontsnapt. Of uw huis nu oud is of nieuw, kleine scheurtjes en gaatjes – op de vliering en in het basement, rond de ramen of langs de electrische bedrading – maken het mogelijk dat uw huis een belangrijk deel van de warmte verliest aan de buitenlucht.

Waarom zou u nog meer warmte verspillen? Maak het u zelf behaaglijker en insuleer uw huis.

U kunt dit zelf doen voor weinig geld en moeite. Alles wat u nodig hebt is een spuit en het materiaal om er in te doen, en een goede kwaliteit tochtband. Het dichten van de lekkende openingen in uw huis kost u waarschijnlijk minder dan $100 en slechts enkele uren van uw vrije tijd.

Omdat uw huis aan de binnenkant gedicht moet worden is het nu de tijd om het te doen. Tijdens de winter is de tocht kouder en daardoor gemakkelijker te ontdekken.

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Veel van de lucht in uw huis lekt door de ruimte waar de fundering en de huismuren op elkaar staan in het basement. Controleer ook de gaten waardoor de bedrading in de diverse buizen naar buiten gaan.

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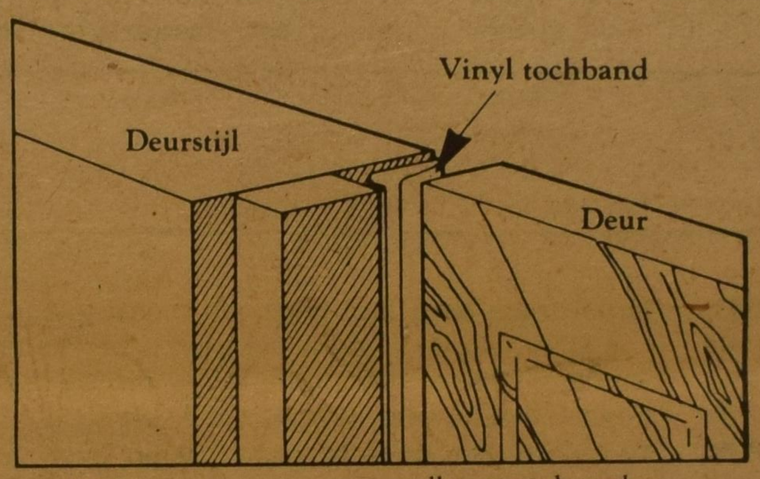

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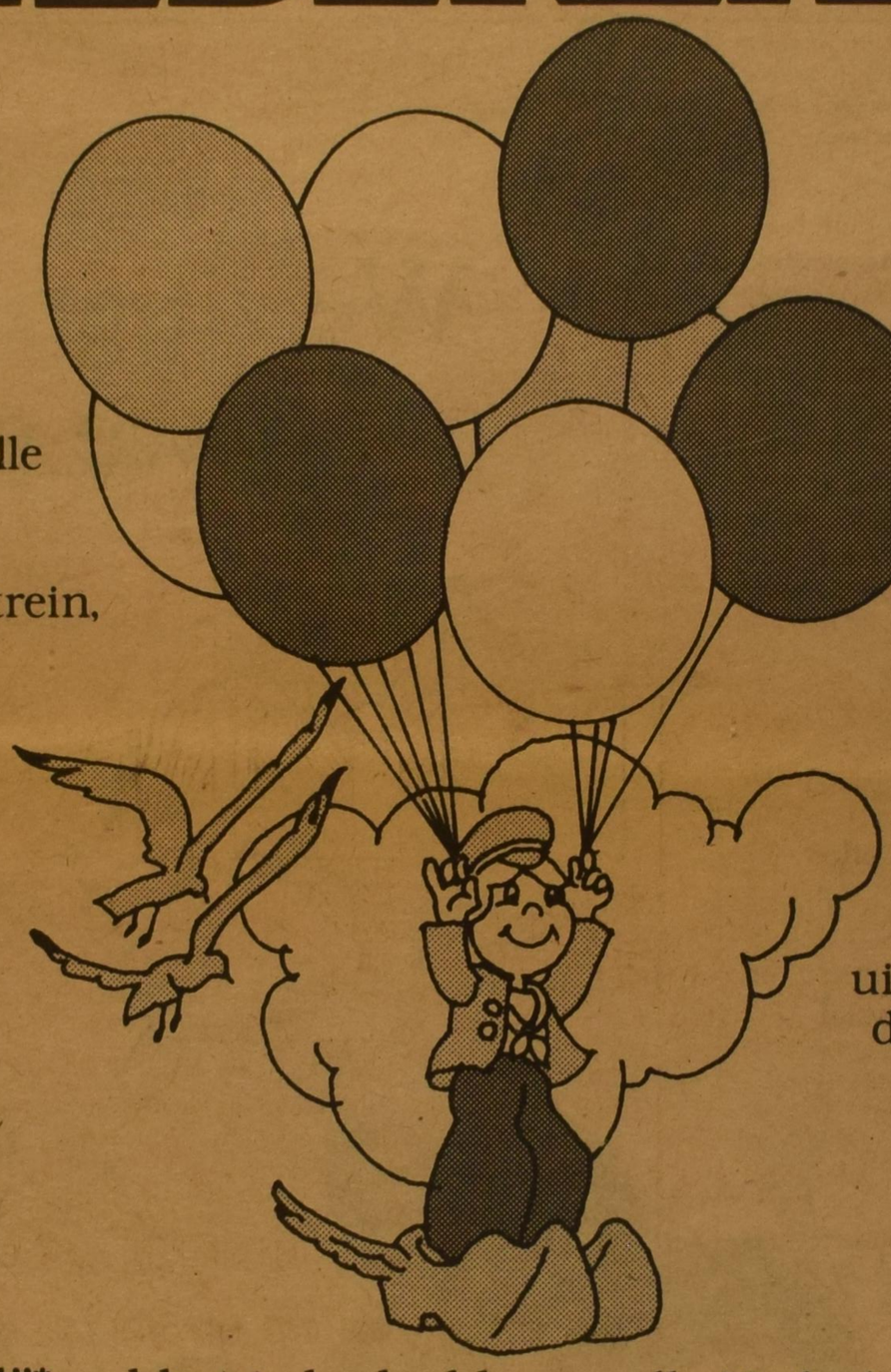

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Dutch

Uit Nederland

☐ Radio Nederland — Nederland is sterk betrokken bij olie-leveranties aan Zuid-Afrika. Dit is de conclusie van een tweede rapport van het shipping research bureau, dat gevormd is door het comite zuidelijk Afrika en de christelijke werkgroep Kairos. Volgens het rapport is bijna dertig procent van de door Zuid-Afrika geimporteerde olie hoogstwaarschijnlijk aangevoerd door schepen die op de een of andere manier met Nederland zijn verbonden. De conclusie staat lijnrecht tegenover de opvattingen van de Nederlandse minister van buitenlandse zaken, Max van der Stoel. Hij stelt dat de Nederlandse betrokkenheid bij de olieleveranties aan Zuid-Afrika niet zo groot is als uit het rapport naar voren komt.

☐ Het ministerie van economische zaken gaat nauwkeuriger letten op de verstrekking van niet-joodverklaringen. Dit heeft het ministerie meegedeeld naar aanleiding van een brief van het CIDI, het centrum voor informatie en documentatie Israel. Het CIDI had minister Jan Terlouw van economische zaken en minister Job de Ruiter van justitie gevraagd een onderzoek in te stellen naar niet-joodverklaringen bij het departement van economische zaken. De niet-joodverklaringen zouden zijn gebruikt bij groepsreizen die het Nederlandse centrum voor handelsbevordering had georganiseerd naar het Midden Oosten. Sinds juni vorig jaar is het gebruik van niet-joodverklaringen strafbaar geworden in Nederland.

☐ Met de arrestatie van negen buitenlanders in Amsterdam is vermoedelijk een grote cocaine-lijn van Latijns-Amerika naar Nederland opgerold. Er is bij deze negen mensen wel weinig cocaine gevonden, maar de Amsterdamse politie weet zo goed als zeker dat deze handelaren al vele kilo's in Nederland en Engeland op de markt hebben gebracht. De politie kwam de zaak op het spoor toen een Israelische vrouw duidelijk nerveus bij een bank 300 duizend gulden wisselde. Behalve deze vrouw werden nog aangehouden: 2 Britten en een Zwitser, twee Bolivianen en 3

☐ Een liter melk wordt in Nederland vier cent duurder. De minimum prijs voor een liter wordt dan 1 gulden 22.

☐ De Nederlandse wegvervoerorganisaties zijn zeer verontrust over aggressieve blokkade-acties tegen buitenlandse vrachtwagens in Italie. Volgens de wegvervoerders nemen die acties hier en daar de vorm aan van straatterreur. Men volstaat niet met het blokkeren van de belangrijke grensovergangen, maar er wordt ook met brandbommen naar buitenlandse vrachtwagens gegooid, banden worden doorgesneden en chauffeurs worden gemolesteerd, aldus de Nederlandse wegvervoerders. Ze hebben de Nederlandse overheid gevraagd er bij de Italiaanse autoriteiten op aan te dringen dat aan deze toestand een einde komt. De Italiaanse wegvervoerders houden hun acties, omdat de overheid daar niet-Italiaanse wegvervoerders opdrachten binnen Italie laat uitvoeren. Dat is volgens hen tegen de internationale afspraken.

☐ 89 Poolse kinderen zijn in Nederland aangekomen voor een maand vakantie. Ze zijn ondergebracht bij gastgezinnen, verspreid over het hele land. De vakantiereis is een initiatief van de Stichting Vrienden van Polen. Deze stichting betaalt een derde van de reis-en verblijfkosten van de kinderen, de rest betalen de gastgezinnen zelf. De kinderen, in de leeftijd tussen 10 en 16 jaar, zouden eigenlijk al op 19 december naar Nederland zijn gekomen. Maar de afkondiging van de staat van beleg in Polen, een week daarvoor, haalde toen een streep door de rekening.

☐ Aan de verkiezingen voor de provinciale staten op 24 maart doen negentien politieke partijen of groeperingen mee. Per provincie varieert het aantal van 12 in Groningen tot 8 in Zeeland en Zuid Holland. Van de in de tweede kamer vertegenwoordigde partijen doen alleen CDA, PvdA, VVD en D66 in alle elf provincies mee.

☐ Het aantal in Nederland geadopteerde buitenlandse kinderen is in 1981 met een kwart teruggelopen tot 1161. De meeste kinderen, bijna de helft, kwamen uit Indonesie. Daarna volgden India, Colombia en Sri Lanka.

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Calvinist Contact
99 Niagara St., St. Catharines
ON L2R 4L3, (416) 682-8311

THANKS

HIBMA: We wish to thank everyone who expressed their concern for us by sending cards, letters, or visits and remembering us in prayer, in the recent passing of our husband, father and grandfather, Don Hibma. "Our loss is his gain." Your thoughtfulness was very much appreciated.
The Hibma, Datema and Hanenburg families.

VELLINGA: Mrs. Vellinga and family thank everyone for their prayers, words of comfort, cards, flowers, and visits during their days of bereavement.

BIRTHS

ATTEMA: Ed and Grace Attema (nee Pot), rejoice in their gift from the Lord, a beautiful daughter, MELODIE ANN, born February 14, 1982, weighing 8 lbs. 14 oz. First grandchild for Gerrit and Mina Pot from St. Ann's, Ont. and seventh grandchild for Dick and Ann Attema also from St. Ann's, Ont.
746 Hounsfield St., Woodstock, ON N4S 1P7

EYGENRAAM: "For this child I prayed; and the Lord granted me my petition which I made to him" (I Samuel 1:27).
With thankfulness in our hearts, we, Norman and Marie-Anna, announce that the Lord has entrusted to our care a daughter, ANDREA MARIA. She arrived on February 13, 1982 weighing 6 lbs. 7 1/2 oz. (2940 grams). First grandchild for Evert and Trudy Jagt and eighth for Frank and Janny Eygenraam. Great-grandparents are Mrs. B. Winters, Mr. and Mrs. L. Rozema, Mr. and Mrs. S. Eygenraam Sr., Mr. and Mrs. H. Kits.
R.R.#1, Troy, ON L0R 2B0

KINGMA: Praise God for new life! We, Peter and Margaret, announce the safe arrival of our daughter, ANNA MARGARET. She was born on February 17, 1982, eagerly awaited by David and Carolyn. Ninth grandchild for Mr. and Mrs. R. Kingma of St. Ann's and seventeenth grandchild for Mr. and Mrs. H. Westerhoff of St. Catharines, Ont.
11 Floral Dr., Guelph, ON N1G 1R2

PLEIZIER: Harry and Grace (nee Vanderlinde) give thanks to the Lord for the safe arrival of their first son, JOHN-ROS WILLIAM, 7 lbs. 5 3/4 oz., born February 23, 1982 in Belleville General Hospital. A brother for Shannon. Second grandchild for Mr. and Mrs. William Vanderlinde of Oshawa, Ont., eleventh grandchild for Mr. and Mrs. John Pleizier Sr. of Stirling, Ont.
John-Ros and family reside at: R.R.#2, Stirling, ON K0K 3E0

This winter, curl up in your easy chair with a copy of C.C.

BIRTHS

VOS: We give praise and thanks to God for the safe arrival of our first child, a daughter, CHARLENE ASHLEY, born on February 10, 1982, weighing 6 lbs. 14 oz. She is the first grandchild for Mr. and Mrs. George Vos of Acton, Ont. and the fourth grandchild for Mr. and Mrs. Sam Tilstra of Norval, Ont.
Jack and Diana Vos, R.R.#2, Acton, ON L7J 2L8

MARRIAGE

VANDER MEULEN-SMIT: Mr. and Mrs. Jacob van der Meulen of St. Ann's, Ont. are pleased to announce the forthcoming marriage of their daughter, CHRISTINE to LUCIAN, son of Mr. and Mrs. Jan Smit of Wainfleet, Ont. The ceremony will take place, the Lord willing, on April 2, 1982, at 6 o'clock p.m., in the Riverside Chr. Ref. Church, Wellandport, Ont. Rev. H. Katerberg officiating.
Future address: R.R.#1, Wainfleet, ON L0S 1V0

ANNIVERSARIES

1952 — 1982
March 14

With joy and thankfulness to the Lord, we are happy to announce the 30th Wedding Anniversary of our parents,

JOHN and RETA HEINEN

We pray that God may continue to bless them and keep them for many more happy years together.
With love from:
Alida & Cecil Mosselman; Scott — Hamilton
Eric & Elsie Heinen; Michael, Paul — Grimsby
Diane and Bernard Prinzen; David, Philip — Bloomfield
Geraldine & Henry Nyman — Burlington
Nancy — Belleville
Home address: R.R.#1, Picton, ON K0K 2T0

1957 — 1982
March 15

"Blessed is everyone who fears the Lord, who walks in his ways."
Wedding passage: Psalm 127, 128
With joy and thankfulness, we announce the 25th Wedding Anniversary of our parents and grandparents,

GEORGE and CORRIE HOOGHIEM
(nee Helder)

We wish them God's blessings on this day and pray that he will give them many more years of happiness together.
Congratulations, mom and dad!
With love from all of us:
Annette & Henry Hartemink; Carrie, Denise, Katie
Red & Sylvia (engaged)
Allen & Randey Flick (engaged)
Evelina (and Eric Hartemink)
Open house to be held on March 15, 1982 from 2-5 and 7-10 p.m. at their home. Best wishes only please.
Home address: R.R.#7, Aylmer, ON N5H 2R6

1952 — 1982
March 5

With gratitude to God for his great faithfulness, we are happy to announce the 30th Wedding Anniversary of our parents,

ED and TRUUS VANDERKLOET
(nee Silvis)

Congratulations, Mom and Dad!
Irene
Richard & Ellen; Marya
Kathy
Ed
Peter
Ellen
Christine
Home address: 15 Clearbrooke Circle, Rexdale, ON M9W 2E2

ANNIVERSARIES

1932 — March 31 — 1982
Aalten — Brighton

"Then these men went as a group and found Daniel praying and asking God for help."
With thankfulness to the Lord for all the years he has given them together, we would like to share with you our joy on the occasion of the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

GERRARD WILLEM and ALEIDA HOFTYZER
(nee Veldhuis)

May the Lord continue to bless and keep them.
Love and congratulations:
Bert & Margaret — Belleville, Ont.
Ralph & Elly — Moorefield, Ont.
John Hoftyzer — Brighton, Ont.
Dora & Hilbert DeBoer — Clifford, Ont.
Wim & Wilma Hoftyzer — Belleville, Ont.
Joanne Hoftyzer — Gallup, New Mexico, USA
Alida & Albert Dreise — Palmerston, Ont.
Gerard & Lilly Hoftyzer — Frankford, Ont.
Albert & Tina Hoftyzer — Frankford, Ont.
and 28 grandchildren and 2 great-grandchildren.
Open house on April 3, 1982 from 2:00 - 5:00 p.m. in Ebenezer Chr. Ref. Church, 18 Fourth Ave., Trenton, Ont. Best wishes only.
Home address: R.R.#3, Brighton, ON K0K 1H0

1957 — March 26 — 1982

"I lift up my eyes to the hills, where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Psalm 121: 1,2).
In a spirit of joy and thankfulness to our God, we are happy to celebrate the 25th Wedding Anniversary of our dear parents,

JOANNE and LOUIS LISE
(nee Hania)

Congratulations and love from your children:
Wilbert Lise — Vancouver, BC
Gordon & Sylvia Passchier; Corey — Blyth
Sandra Lise — at home
Charles Lise — at home
Open house on March 26, 1982, from 2-4 p.m. in the Moorefield Community Centre.
Home address: R.R.#3, Moorefield, ON

Great is thy faithfulness, O God our Father.
We, with joy and thankfulness, celebrate with our parents,

JOHN and WILMA PEEREBOOM
(nee Lautenbach)

their 25th Wedding Anniversary. May God continue to enrich them in their married life together.
Children:
Peter & Christine (engaged)
William & Connie (engaged)
Theresa — Edmonton

1957 — March 30 — 1982
Haarlem — Cherry Valley

"For this world is not our home; we are looking forward to our everlasting home in heaven" (Hebrews 13:14).
With joy and thanksgiving to the Lord, we are able to celebrate 25 years of marriage of our parents,

HENK and LIENEKE SNELTJES
(nee Hoekman)

Thanks, mom and dad for your love and care and for bringing us up in the fear of the Lord. May God give you many more years together.
With love from your children:
Jennifer — at home
Harriet & Rob Frankruyter — Brampton
Marion — Calvin College
Ron — at home
Home address: R.R.#1, Cherry Valley, ON K0K 1P0

OBITUARIES

"Not anything in this creation will separate us from the love and will of God that is in Christ Jesus our Lord" (Romans 8:28-39).
On Friday, February 19, 1982, the Lord quite suddenly called home our dear husband, father, grandfather and great-grandfather,

JAMES (YME) HIEMSTRA

in his 72nd year.
Beloved husband of Jane (Jikke) Hiemstra-Riemersma for 47 1/2 years.
Dear father of:
Riemel & Lieuwe Greydanus — Listowel, Ont.
Sylvia & George Martenuk — Cobourg, Ont.
Anne & Gerben DeJong — Baltimore, Ont.
Bill & Marquerite Hiemstra — Atwood, Ont.
16 grandchildren and 2 great-grandchildren.
Funeral was held February 22, 1982 at the Bethel Chr. Ref. Church, Listowel, Ont.
Home address: 534 Inkerman St. W., Listowel, ON N4W 1C8

Ps. 73:28, ,,Maar mij aangaande, het is mij goed nabij God te zijn; de Here Here heb ik tot mijn toevlucht gesteld, en ik wil al uw werken vertellen."
Met dit getuigenis in zijn hart is van ons weggenomen, na een kortstondige ziekte, ons geacht medelid,

JAMES (YME) HIEMSTRA

Moge de Here zijn vrouw en kinderen en familie vertroosten met Zijn genade in Zijn Woord geopenbaard.
De Jeugd van Vroeger, Listowel, ON

"I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25,26).
On February 24, 1982, after a lengthy illness, the Lord called to himself our dear husband, father and grandfather,

HENDRICK HUISJES

at the age of 63.
Beloved husband of Elsien Huisjes (nee Kok).
Dear father of:
Harmiena & Bert Kaldeway — Orono, Ont.
Harm Huisjes — Lethbridge, Alta.
Henny & Andy Terpstra — Lethbridge, Alta.
Harry & Yvonne Huisjes — Baden, Ont.
Alice & Rick Bebingh — Stratford, Ont.
and 10 grandchildren.
The funeral took place February 27, 1982, in the Chr. Ref. Church of Wallaceburg, Ont. Rev. R. Praamsma and Rev. J. Knoll officiated.
Home address: R.R.#5, Wallaceburg, ON N8A 4L2

On February 16, 1982, the Lord took away from us our loving and caring husband, father, grandfather and great-grandfather,

BEREND MEINEN

at the age of 75.
Beloved husband of Annichje Meinen (nee Otten).
Dear father of:
John & Reintje Meinen
Henk & Betty Meinen
Frances & Arie Van Eyk
Ann & Jake De Vries
Margaret & Martinus Otten
Alice & Arend Van Pelt
Grace Benjamins
Stoffer Meinen
Bill & Toni Meinen
52 grandchildren and 3 great-grandchildren.
"Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die" (John 11:25 and 26a).
R.R.#2, St. Paul's, ON N0K 1V0

OBITUARIES

"I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38, 39).
With this assurance we mourn the death of our husband, father, grandfather and great-grandfather,

RIENK NICOLAI

whom our Lord called to his eternal rest on Sunday, February 21, 1982 at the age of 84.
Remembered by his faithful wife of 60 years, Anna (nee Benadictus) — Edmonton, Alberta
Their children:
Gordon & Jennie Nicolai — Edmonton, AB
Walter & Jean Nicolai — Edmonton, AB
Jennie & Clarence Visser — Edmonton, AB
Jessie & Guy Van Tienhoven — Surrey, BC
Alice & Jack Hielema — Calgary, AB
Mary & Don Vriend — Edmonton, AB
Peter & Benna Nicolai — Brampton, ON
29 grandchildren, 12 great-grandchildren; 4 brothers in Friesland, The Netherlands.
The funeral was held in Edmonton on February 25, 1982.
Home address: 11309-90 Street, Edmonton, Alberta

"How lovely is thy dwelling place, O Lord of Hosts" (Psalm 84).
On Tuesday, February 23, 1982, in her 84th year, our mother, grandmother and great-grandmother,

MAGDALENA VOERMAN

joined the Church Triumphant.
She is survived by her loving children:
Cor & Nel Breedveld — Rotterdam
John & Annie Kleywegt — Burnaby, BC
Henk & Lena Zonruiter — Surrey, BC
Tom & Carolyn Breedveld — New Westminster, BC
Kees & Eef VanKalsbeek — Surrey, BC
Pete & Jannie Breedveld — Kitchener, Ont.
Bert & Lien Breedveld — Burnaby, BC
Audrey Van Geest — Nigeria
Leo & Shirley Van Geest — Surrey, BC
Henk & Bernice VanVliet — Qualicum Beach, BC
John Huisman — Abbotsford, BC
Pete Houweling — Burnaby, BC
44 grandchildren and 7 great-grandchildren.
Funeral services were held on Friday, February 26, 1982 at the New Westminster Chr. Ref. Church, Rev. W. VanderBeek officiated.
Mailing address: 221 Burr St., New Westminster, BC V3M 3T8

On Thursday, March 4, 1982, the Lord called home our dear husband, father, and grandfather,

ENGELBERTUS VOORBERG

in his 70th year.
Beloved husband of Cornelia (Valstar),
Dear father of:
Hans & Josy Voorberg — Beamsville
Bill & Alida Colyn — St. Catharines
Roy & Janet Voorberg — Hamilton
and seven grandchildren.
Home address: Mountainview Rd. S., R.R.#2, Beamsville, ON L0R 1B0

TEACHERS NEEDED

AYLMER: Immanuel Christian School, Aylmer, Ontario, requires a teacher for **grade 3 and 4 combination,** 1982/83. Ability in French and music an asset. Send resume to: Richard Poortinga, Principal, 278 John St. S., Aylmer W., ON N5H 2E2. Phone: (519) 773-8543 (home).

Classified Advertising

TEACHERS NEEDED

BELLEVILLE: Belleville District Christian School will have openings in the **primary** and **junior** divisions and a vacancy in a **combined grade 7-8** position for the school year 1982-83. Please send applications and resumes to: Mr. H. Schaly, Principal, Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z6; phone: (613) 962-7849 (school).

BOWMANVILLE: Durham Christian High School, Box #238, Bowmanville, ON L1C 3K9, phone: (416) 623-5940. Teachers are invited to submit applications for positions in **special education-work study** and **geography**. Please send your applications to: Ren Siebenga, Principal.

BRAMPTON: The John Knox Christian School invites applications for the 1982-83 school year for a definite opening in the **intermediate grades**, and possible openings in the **primary** and **senior grades.** Please send inquiries and resumes to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7 or phone: (416) 451-3236.

BRESLAU: Woodland Christian High School invites applications from persons qualified to teach **French**, preferably with an English minor. Address letters of application (with resume) to: c/o Education Committee, Woodland Christian High School, R.R.#1, Breslau, ON N0B 1M0; or call the school at: (519) 648-2771.

BROCKVILLE: City of the Thousand Islands. The John Knox Christian School will have two openings in September, 1982 due to retirement of present staff members. We invite applications for a) **principal-teacher** for the **intermediate grades** and b) **teacher** for the **junior grades.** For information and/or applications, contact: Mr. Gary Endhoven, Principal, John Knox Christian School, 137 Pearl St. E., Brockville, ON K6V 1R2 or phone: (613) 345-1101.

CHATHAM: Calvin Christian School will have probable openings for teaching positions in the **primary grades** for the 1982/83 school year. One position requires the teaching of **French** in grades 4-8. Please send letters of inquiry or application to: Mr. John Postma, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5; phone: (519) 352-4980 (school).

CHATHAM: Chatham District Christian Secondary School invites applications for openings in the areas of **music, English** and **French.** We are looking for dedicated teachers who are challenged by the demands of teaching in a smaller high school. Please inquire or apply to: H. Kooy, Principal, Chatham, District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4 or phone: (519) 352-4591 (school), (519) 354-9528 (home).

DUNNVILLE: We are a friendly, rural, well-established Christian school in the Niagara belt seeking a teacher for a possible **grade 3-4** opening in the 1982-83 school year. Ask about us, you'll be glad you did. Mr. Wm. R. Rang, Principal, Dunnville Christian School, R.R.#1, Dunnville, ON M1A 2W1

GEORGETOWN: The Georgetown District Christian School invites applications from experienced teachers for the **grade 6 and/or grade 7** level; preferably with ability to teach music. Please forward inquiries and resumes to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4; phone: (416) 877-4221 (school) or (416) 877-6444 (home).

TEACHERS NEEDED

FRUITLAND: John Knox Memorial Christian School in Fruitland, requires a **grade 2** teacher for the 1982/83 school year. Inquiries should be directed to: William Slofstra, Principal. Phone: (416) 643-2460 and application and resume sent to: P.O. Box 27, Fruitland, ON L0R 1L0

GUELPH: John Calvin Christian School invites applications for possible **full-time** and **part-time** openings. Spirit-filled, hard working teachers who wish to become part of an active team in this University town are asked to contact: Jake Vriend, c/o John Calvin Chr. School, 290 Water St., Guelph, ON N1G 1B8 or phone: (519) 824-8860 (school) or (519) 836-6507 (home).

HAMILTON: The Education Committee of Calvin Christian School invites applications for possible vacancies in the **grade 5-8 area.** Contact: W.H. Hultink, Principal, 547 W. Fifth St., Hamilton, ON L9C 3P7. Phone: (416) 388-2645.

KITCHENER: Laurentian Hills Christian School invites applications for the **grade 1-2** position for the 1982/83 school year. Please send all inquiries to: Evert Vroon, Principal, 11 Laurentian Dr., Kitchener, ON N2E 1C1; phone: (519) 576-6700.

LONDON: London Parental Christian School invites applications for the position of **teaching principal** for the 1982-83 school year. LPCS has grades K through 8, as well as a good remedial program. We have a staff of 6 full-time and 4 part-time teachers. Please send application and resume to: Mr. Rick Klooster, Principal, 202 Clarke Rd., London, ON N5W 5E4. Phone: (519) 455-0360 (school), or (519) 453-7379 (home).

NEWMARKET: Holland Marsh District School invites applications for a vacancy in the **junior grades** for the 1982/83 school year. Teachers with ability to teach French will be given a preference. We are also in need of a **kindergarten** teacher for next year. Please send application and resume to: Mr. Hank Vandervecht, Principal, Holland Marsh District Christian School, R.R.#4, Bradford, ON L0G 1C0; phone: 775-2651 (school) or 775-2645 (home).

ORANGEVILLE: Orangeville Christian School Society invites applications for a full time position in the **primary** grades beginning September, 1982. Please send inquiries and applications to: Mr. R. Duggan, Principal, Orangeville Christian School, Box #176, Orangeville, ON. Phone: (519) 941-3381.

OTTAWA: Ottawa Christian School invites applications for teaching positions in the **lower** and **upper elementary** levels. Preference will be given to applications with French and/or music majors. Contact: Mrs. E. Klassen, Principal, 2191 Benjamin Ave., Ottawa, ON K2A 1P6; (613) 722-5836 (school 12-4 p.m.) (613) 824-7946 (home).

PETERBOROUGH: Rhema Christian School has possible openings for teachers in all levels from **kindergarten - grade 9.** Interested persons should contact: Julius deJager, Principal, 3195 Parkhill Rd., Peterborough, ON K9L 1B8; phone: 743-1400 (school) or 745-5110 (home).

ST. CATHARINES: Typing teacher, Beacon Christian High School in St. Catharines needs a half-time typing teacher from April 19 through June 21, 1982. Make inquiries or application to: John Vriend, Principal, (416) 937-7411.

TEACHERS NEEDED

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible vacancies in the **junior** and **intermediate** grades as well as a possible opening in **remedial** education for the next school year. Also available will be a possible vacancy in **kindergarten** and part-time **music** position. Preference will be given to Canadians. Interested applicants are invited to contact: Mr. Jack Zondag, Principal Calvin Memorial Christian School, 300 Scott St., St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

ST. THOMAS: Ebenezer Christian School invites applications for the following possible positions: one **kindergarten** and **relief** teacher, one **primary** teacher, one **intermediate** teacher; ability to teach music would be an asset. Send letters of inquiry to: Mrs. T. Oegema, Secretary of Education Committee, P.O. Talbotville, ON N0L 2K0 or phone: (519) 633-0514.

SARNIA: Sarnia Christian School invites applications for positions in grades **2 and 3** and also for a possible position at the grade **5-6 level.** Please submit applications and resumes to: Mrs. G. Vander Meulen, Secretary of Education Committee, 1091 Cathcart Blvd., Sarnia, ON N7S 2H4

STRATFORD: The Stratford and District Christian School will have an opening in September, 1982 for a **combined 1-2** position, approximately 15 students. Please send inquiries to: A.J. Vanderstoel, Principal, Box 276, Stratford, ON N5A 6T1; phone: (519) 271-7292 (school) or (519) 284-1031 (home).

STRATHROY: John Calvin Christian School in Strathroy, Ont., invites applications for a teaching position at the **junior level**, and possible openings for the **intermediate and remedial** program. Please direct all letters of application to: Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3; phone: (519) 245-1934

TORONTO: Toronto Central Christian School is soliciting applications for the positions of **teaching principal, primary teacher,** and **junior teacher** for the 1982/83 school year. For further information please contact: Miss Hilda Roukema, Principal, 55 Salisbury Ave., Toronto, ON M4X 1C5; phone: (416) 968-2036 (school).

WELLANDPORT: Wellandport Christian School invites applications for possible openings in the **primary and junior** grades. Direct inquiries to: Wm. Thies, Principal, Wellandport Christian School, R.R. #1, Wellandport, ON L0R 2J0; phone: (416) 386-6272 (school) or (416) 386-6826 (home).

WOODSTOCK: John Knox Christian School will have a vacancy in one of the **primary grades** for the 1982-83 school year. Ability to teach music would be an asset. Please send your applications to: R. Vanderploeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3 or phone: (519) 539-1492.

WYOMING: John Knox Christian School will have an opening in the **grades 1 and 2** class, 22 pupils, and probably in the **grades 4 and 5** class, 25 pupils, for September, 1982. Please send resume or inquiries to: William Hordyk, Principal, Box 81, Wyoming, ON N0N 1T0 or phone: (519) 845-3112.

TEACHERS NEEDED

Smithville and District Christian High School

invites applications to fill possible positions in:

English
Social Studies
Music
Industrial Arts
French
Bible
and Basic Education (remedial included)

Please send all information to:
Mr. M.B. Stroobosscher, Principal, Smithville and District Christian High School,
Box #310, Townline Rd., Smithville, ON L0R 2A0
Phone: 957-3255

Beacon Christian High School

in
St. Catharines, Ontario
invites applications for possible opening in the following areas:
History (or history/geography)
Music
Typing (and commercial subjects)
We invite you to send inquiries, applications, and resumes to:
John Vriend, Principal,
Beacon Christian High School,
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Phone: (416) 937-7411

John Knox Memorial Christian School

in Fruitland
is seeking applications for the
principal position
for the 1982/83 school year.
Enrollment is 215 students, grades kindergarten through 8.
Please direct all inquiries to:
Mr. Wm. Slofstra, Principal,
(416) 643-2460
or send application and resume to:
P.O. Box #27, Fruitland, ON L0R 1L0

Lambton Christian High School

is seeking applications for the following positions for the school year 82/83:

- **principal** – beginning September '82 or September '83
- **French major**
- **math**
- **history major**
- **English**

or any combinations of the above.

Submit resume to:
Karen DeWaal, Secretary of the Education Committee,
1458 Cathcart Blvd., Sarnia, ON N7S 2J2
(Lambton Chr. High School) **Phone: (519) 542-6347**

London District Christian Secondary School

London, Ontario

Qualified teachers are invited to submit applications, including references, academic transcripts and resume, for positions in,

★ **English** ★ **geography** ★ **music**

Additional vacancies are possible.

Please send your application to:
W. Drost, Principal,
London District Christian Secondary School,
24 Braesyde Ave., London, ON N5W 1V3
Phone: (519) 455-4360

Manitoba

Calvin Christian School

in Winnipeg, Manitoba

has an opening for a **Grade 3** position as well as a **half-time remedial** position. A **french and/or music** opening for all levels in combination with other subjects is also required.

Please forward your letter of application to the Principal,
Mr. J. Doornbos,
245 Sutton Ave., Winnipeg, MB R2G 0T1

Alberta

Rocky Mountain House Christian School

situated near the beautiful Rocky Mountains, is inviting applications for one opening in the **upper elementary grades** and **junior high.** Anyone specializing in science will be given preference.
Send applications and inquiries to:
Mr. Peter Valkenier, Principal,
P.O. Box 669, Rocky Mountain House, AB T0M 1T0
Phone: **(403) 845-3516**

Classified Advertising

TEACHERS NEEDED

Immanuel Christian School
in Lethbridge, Alberta

is now accepting applications for the 1982/83 school term.
Our school currently offers christian instruction to 675 students in kindergarten through grade 12.

We have definite openings in the following areas:

High School — social studies and English
Junior/Senior High — industrial arts and home economics
grade 3 **grade 4**
librarian **special education**

If you are interested in becoming part of a staff that attempts to proclaim the lordship of Jesus Christ in education, then apply today!

Send all correspondence to:
Mr. H. Konynenbelt, Principal,
Immanuel Christian School,
802 6th Ave. N., Lethbridge, AB T1H 0S1
or call: 328-7195 or 328-4783

EDMONTON
Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

kindergarten
elementary — primary and upper
junior high — language arts, social studies, math, French, art, drama (or combinations thereof)
high school — industrial arts, counsellor, business education, math, chemistry (or combinations thereof)
assistant principalship — elementary junior high

We have the added services of two curriculum coordinators; for grades K-6 and 7-12. The four schools in our system also have a number of staff members as resource teachers for the system.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects His claim on life, is fertile soil in which to grow personally and professionally.

The **Edmonton Christian School** community, with over seventy teachers, continues to plan for good facilities, positive working conditions, and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact us.

H.P. Visscher
14345-McQueen Road, Edmonton, Alberta T5N 3L5
Telephone: (403) 455-8515

British Columbia

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1982/83 school year in the areas of:

Mathematics
Science — general, chemistry, physics
Business education — typing, accounting

and possible openings in other major subject areas, requiring a background of several majors and/or minors and a broad range of interests.
Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application with resume, references, and credentials to:
15353 92nd Ave., Surrey, B.C. V3R 1C3
For further information contact:
F. Herfst, Principal
604-581-1033 (school) or **604-524-6753 (home)**

The Houston Christian School Society

invites applications for the following teaching position for 82/83,

possible grade 3-4 position
grade 5/6 home room
with science grade 7 through 10

Houston Christian School is located in the beautiful Bulkley Valley in central B.C.

Contact the Principal
H. Vandermeer, Box 237, Houston, B.C. V0J 1Z0
(604) 845-7736 (school) *Phone:* **(604) 845-7907 (home)**

DUNCAN: Duncan Christian School invites applications for a **grade 3 - 4** teaching position, commencing April 1, 1982. Appointment could possibly become permanent.
Inquiries are also invited for a Junior Secondary **English/Social Studies** teaching position for the 1982/83 school year. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, B.C. V9L 3X9. Phone (604) 746-5341.

MAPLE RIDGE: The Haney-Pitt Meadows Christian School has possible openings for September, 1982 in combined **grades 3 and 4,** and **grades 5 and 6.** Preference will be given to those applicants with teaching abilities in music and/or French. All interested persons are requested to apply (include resume) to: Mr. F. Groenewold, Education Committee, Haney-Pitt Meadows Christian School, Box 338, Maple Ridge, BC V2X 7G2.

TEACHERS NEEDED

AGASSIZ: Agassiz Christian School in Agassiz, BC, is in need of a **fourth** and **fifth grade combination** and a **teaching principal** for grade six and seven. Applicants are to contact: Mr. Dick VandenEykel, Box #323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-2083 (home).

PRINCE GEORGE: Cedars Christian School in Prince George (K-10) is in need of a teaching **principal,** part-time teachers in **kindergarten** and **French,** and a possible opening in **junior high English** and **social studies.** Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197

SMITHERS: Smithers Christian School is in need of a **grade one** teacher. Please send inquiries to: G. Ewald, Principal, Box #2117, Smithers, BC V0J 2N0; Phone: (604) 847-9833.

VERNON: Vernon Christian School invites applications for the position of **principal-teacher** for the 1982-83 school year and also possible openings for the **primary grades.** Please send applications, resumes, and inquiries to: Mr. D. Pereboom, Board Secretary, 2108 - 23rd Ave., Vernon, BC V1T 1J4. Phone: (604) 542-0681.

Alberta

MEDICINE HAT: The board of Medicine Hat Christian School Society is soliciting applications for the **primary** and **junior** grades; preference will be given to an experienced teacher. All those who are interested and challenged to start in a new school are invited to contact: Mr. William Slofstra, 2 Cherryhill Dr., Grimsby, ON L3M 3B4. Phone: (416) 945-2657. Applications and resumes can be sent to the same address or to Mr. John Deys, P.O. Box #809, Redcliff, AB T0J 2P0. Phone: (403) 548-7171.

HELP WANTED

Physically fit couple required for estate located near Brampton (no small children). Separate living quarters provided. Housekeeper will perform variety of duties including cleaning, serving, and kitchen chores. Male member must be mechanically inclined, able to work with farm-type equipment, and assist with inside chores. Must be flexible regarding work hours. Apply in writing, outlining qualifications and experience to: Box #4680, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

COLLINGWOOD
Needed at Collingwood Shipyards: 'A' and 'B' class **welders;** 'A' class **steam fitters; draftsmen.** Phone: 1-705-445-4040.

NOVA SCOTIA
Wanted a Christian, married man for a large dairy farm in Nova Scotia, as an assistant **herdsman**; must be dedicated to dairy cattle; experience in milking and showing of cattle would be helpful; will have the opportunity of sending children to a private school; only those seeking a permanent job need apply, no triflers please. Apply stating references, age, marital status, experience and salary expected to Box 4683, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Do you have experience in fabricating, designing and drafting? We have a position available for a person interested in sharing the growth, profit and responsibilities of a small, successful company in S.W. Ontario. Apply to Box #4668, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

HELP WANTED

NOVA SCOTIA: Single person to work on mixed hog, poultry and grain farm in Nova Scotia (Annapolis Valley); experience preferred; housing available if needed; near Christian Reformed Church. Phone: (902) 582-3535.

HELP WANTED

Wanted: Year-round experienced farm worker on irrigated farm; house available. For more information, phone Hank Wikkerink (403) 223-8655 or write Box #1495, Taber, AB T0K 2G0

Sonshine Society
of Christian Community Services

is presently seeking a committed Christian couple to take on the responsibilities of **RESIDENT HOUSE PARENTS.**

Some work or experience in social services would be an asset, as the applicants will be dealing with the residents in a group situation and on a one to one basis. Duties will include personal attendance and involvement in Sonshine activities, enforcement of house rules, and an ability to provide a supportive and caring atmosphere. Applicants are also asked to be on call at the Centre alternate weekends.

If you are interested, please contact:
Herman Vanderburg (Director of Sonshine Centre)
at: 3704 15A St. S.W., Calgary, Alberta T2T 4C3
(403) 243-2002

Employment Opportunity

The Joy in Learning Curriculum Development and Training Centre

is seeking an EXECUTIVE SECRETARY for administration and development work. The job includes planning fund raising strategies; planning a yearly schedule for workshops, conferences; public relations work in communities; coordinating articles for the Newsletter; correspondence. Applicants must be able to take responsibility and initiative and have an interest in alternative education. Call Anne or Jean at 979-2458 at CDC.

Send resume, references and a one page letter explaining why you are interested, to:
Curriculum Development Centre,
229 College Street, Toronto, Ontario M5T 1R4

Redeemer College

Redeemer College is seeking applicants for the following positions:

full time librarian
Qualifications: Bachelor or Masters degree in library science preferred

part-time lecturer in French
Qualifications: Qualified to teach at grade 13 level.

Applications with references should be sent to:
Redeemer College,
Box 2340, St. Catharines, ON L2M 7M7
***or telephone:* (416) 632-2022**

Sandyhill Stock Farms

engaged in farming, alfalfa and corn silage production and cattle feedlot, has an opening on their staff for an

aggressive worker

Winter duties: repair and overhaul farm and feedlot equipment
Summer duties: operate general farm equipment
Mechanical ability essential
General knowledge of cattle feedlot operation also very helpful
Housing and wage negotiable.

Phone or write:
Hans Visser,
P.O. Box 2048, Taber Alberta T0K 2G0
(403) 223-8402 (home) (403) 223-8404 (farm)

Recreational programer
for Shalom Manor of Grimsby, Ontario

Duties:
plan and operate Recreational program illustrating Christian leadership for the residents of Shalom Manor

Hours:
must be flexible, primarily morning and afternoon with some evening activities

Experience:
previous work experience in recreational programs with senior citizens
have a genuine interest in older people
should speak Dutch and English
nursing experience preferable

Send resume to:
Mr. H. John Kamphuis, Administrator,
112 Bartlett Ave., Grimsby, ON L3M 4N5
Closing date: March 26, 1982

Classified Advertising

HELP WANTED

GROUP HOME DIRECTOR
needed for a Christian group home near Kenora, Ontario. A couple, experienced in the child welfare field, preferably with an M.S.W., or the equivalent, to manage an established programme. Please send resume and references to:
The Scott Mission,
502 Spadina Avenue, Toronto
M5S 2H1

BARRIE: Mechanic in Barrie area for year-round employment with experience in outdoor power equipment; knowledge of hydraulics and diesel an asset. For more information call: (705) 436-3511 (days), (705) 436-4448 (evenings) or write: Richview Lawn Equipment, P.O. Box 315, Stroud, ON L0L 2M0

Group Home House Parents
needed for a Christian group home near Kenora, Ontario. A couple or single person experienced in child welfare field. Please send resume and references to:
The Scott Mission,
502 Spadina Avenue,
Toronto M5S 2H1

EMPLOY WANTED

18-year-old student seeking full-time employment on a **dairy farm;** can start after this school year is over, in June; references can be obtained. Call: (519) 235-0192; P.O. Box #156, Hay, ON, Canada N0M 1W0

Responsible, Chr., Dutch girl (16 years old), likes to spend summer holidays with Chr. family as **mother's helper,** while they're travelling and/or camping. Remuneration optional. Available July and first 2 1/2 weeks of August. Contact address: T. Batelaan, Group #7, Box #44, R.R.#6, Bowmanville, ON L1C 3K7; Phone: (416) 623-2375 (after 5 p.m.)

Male, job wanted on **farm**; able to start immediately; willing to learn general farm work anywhere in Canada; wages are not first concern. (416) 623-2423, Bowmanville, Ont.

22-year-old girl, raised on dairy farm, with two years experience in Australia, Denmark, Holland and Canada, would like work on **dairy farm** anywhere in Canada; available March 1, 1982. Call: (403) 845-6690 or write to: Jackie de Bruyn, R.R.#1, Rocky Mtn. House, AB Canada T0M 1T0

16-year-old male is seeking employment on a **farm** or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

REAL ESTATE

MEAT MARKET
Excellent opportunity to start your own business; owner retiring; situated on the main street of a growing city in eastern Ontario; can be yours for $20,000 (plus stock $3,000 - $5,000); (some dutch groceries and souvenirs); gross sales 1981 — $290,000; rent per month $335 approximately, includes water and heat; for more information please write: Box #4682, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Harold Workman Real Estate Ltd.
Clinton, ON
519-482-3455

Approximately 100 farms for sale — cash crop — dairy — beef — sow — hog — layer hens — broiler — poultry breeder — sheep — general and hobby farms.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

REAL ESTATE

Farm for Sale
3 miles from Smithville; 100 acre dairy farm; excellent land; modern home; cattle barn; 3,450 sq. ft.; good drive-in shed. Apply to: Mrs. H. Dubbink, R.R.#1, Smithville, ON L0R 2A0. Phone: (416) 957-7386.

Come to sunny Manitoba
If you are thinking about a change and want to go into business or farming, I have an excellent **Bakery** in southern Manitoba with net income of $50,000.00 or over. Price $165,000.00; **welding shop** with equipment and home for $70,000.00; 4 excellent **dairy farms** with good milk quota and assumable mortgages; good for 20 years or more.
Call Bert Klos at **Triangle Realty**
1-204-745-3610
or home at
1-204-745-6938
or write to:
Box 820, Carman, Manitoba
R0S 0J0

COTTAGES

RICE LAKE
Resort and Camp Grounds
Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1982. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

MANDERLEY MANOR
Resort/Motel
Pike and Pickerel fishing; fly-in to remote lakes; partridge, bear and moose hunting; boat and motor rentals; sandy beach; playground; variety of activities for year round enjoyment; housekeeping or modified American plan. Phone: (705) 894-2300 or write John & Nelly Wierda, P.O. Box 28, Gogama, ON P0M 1W0

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming, and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:
Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

FOR SALE

Pipe organs
Organs with 20 stops;
Organs with 13 stops.

These organs are in excellent shape and fully warrantied.

For more information, write:
Koppejan Pipeorgans
48223 Yale Road East
Chilliwack, BC, Canada
V2P 6H4

1978 — 23 ft. **Prowler Trailer** with full bathroom, awning and patio; sleeps 6; on lot in Bracebridge area; price $6,575.00. For more information call: (416) 822-0694.

FOR RENT

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. $265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

MYRTLE BEACH: Ocean Villa; sleeps six; beautiful beach, plus unlimited golf and tennis; completely furnished and equipped; maid service. Phone: (313) 824-0376 or write: G. Ritsema, 1047 Somerset Ave., Grosse Pointe Park, MI, USA 48230

Between **LONDON** and **INGERSOLL:** 2 bedroom apartment in the country; private entrance; lovely surroundings; suitable for a retired couple who would enjoy living on a farm. (519) 285-3325.

HAMILTON: One bedroom apartment in Hamilton, Central South. Phone: 522-7545 after 3:30 p.m.

BUSINESS

CAN YOU QUALIFY?

Are you earning $20,000 to $50,000 yearly, or $30.00 hourly on a part-time basis? Let us show you how

Dynamic Christian Company offers 100% protected territories in one of the soundest business opportunities in North America. We supply proven success formula, immediate cash flow, expertise, administration and training, complete package and exclusive licence. Company financing available to qualified applicants. Willing to open corporate books. Write to or call:

Licencing Department
215 Ashland Ave.
P.O. Box 6473
Stn. "D"
London, Ontario
Canada N5W 5S4
[519] 455-3133
[519] 455-9333

PERSONAL

Empty moving van, 24 ft., returning to southern Ontario, leaving Winnipeg March 22 through 25. Call John Van Der Kooi, (519) 941-2153 anytime.

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

LOOK
in the Calvinist Contact
REAL ESTATE SECTION
for all your
Real Estate
needs!

Holy Land, Egypt, Holland
Fully escorted
June 17 — July 3, 1982
Cost from Chicago
★ **$1755 (share basis)** ★
Special rates from other areas in U.S. and Canada. Extended stay in Europe at no extra air fare. Includes all transportation, 1st class hotels, transfers, sight-seeing, most meals, tips, and taxes.
Space limited!
For more information call or write:
JOHN DE KOEKKOEK
All Points Travel Service,
1539 NE 145 Street, Seattle, Washington, 98155
PHONE: (206) 362-9446

Fasting "Siberian Seven" member takes risk on chance to emigrate

WASHINGTON (EP) — Siberian Christian Lydia Vashchenko has signed an agreement to return to Chernogorsk, U.S.S.R., and apply for emigration after she is released from Botkin Hospital in Moscow, Senator Carl Levin (D-Mich.) announced at a press conference. Levin said officials at the U.S. Embassy in Moscow told him Vashchenko, who was hospitalized nearly two weeks ago after a prolonged hunger strike, has regained her strength and will be permitted to leave within 12 hours.

Vashchenko and her mother, Augustina, declared fasts in late December to protest the U.S. and Soviet government's failure to resolve the emigration question which resulted with seven Siberians — including Lydia and Augustina Vashchenko — residing in the U.S. Embassy for the past 3 1/2 years. Vashchenko was hospitalized after she became severely dehydrated and is the first of the seven to leave the Embassy compound since they entered in 1978.

Augustina Vashchenko continues her fast, consuming only liquids, according to the State Department. Family members, both those in the Embassy and in Chernogorsk, have been seeking to emigrate for more than twenty years. The Soviet Union has repeatedly asked the seven Siberians to return to Chernogorsk to apply for passports. No guarantees have been offered, however, and the Vashchenkos have refused to return without such assurances.

Lydia Vashchenko has not received such a guarantee, but the worldwide publicity she has garnered may have influenced her decision to return to Chernogorsk and apply for emigration. She has issued a statement saying she is returning to her Siberian home only to apply for a passport, that she still fully desires to leave the U.S.S.R. in order to freely practice her Christian beliefs.

The Student Fund Committee
of Classis Huron of the Christian Reformed Church
invites applications for,
student financial aid
in preparation for the ordained ministry in the Christian Reformed Church. All students from member congregations in Classis Huron who are interested, please apply before March 31, 1982 in writing to:
Rev. Mr. Ed Den Haan,
5 Keats Cres., Guelph, ON N1G 3B1

AMSTERDAM-MARTINAIR
from $435.00
Call
Masson Travel
688-3473
or home counselor
Henny Vuyk 934-0666

ATTENTION CHRISTIAN SCHOOLS!!!
Emmanuel Christian Academy has produced an excellent slide-tape presentation for promoting Christian Education in the community. We will reproduce this program for all who are interested.
We are also in the process of developing an English curriculum for K-8. Any school with such a curriculum interested in sharing their's with us, please let us know.
Contact:
TONY VANDERLAAN,
343 Erie St. S., Leamington, ON N8H 3E1
(519) 326-7547

Begint u doof te worden?

Wij testen uw gehoor in uw eigen huis als u binnen een straal van 70 mijl van Hamilton woont.
Schrijf of bel:
Fred Grootenboer
Dahlberg Hearing Aid Services
75 Wendover Dr., Apt. #806
Hamilton, ON - Tel: 388-8824

Events

Vacation 1982

Look to the Camping & Recreation Issue enclosed.

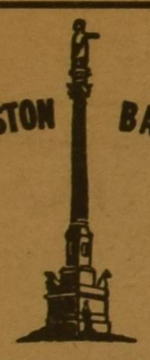
Trim the edge off the insert and take it along on your 1982 vacation.

BRIGHT

... the sound you hear on CJVB/1470 ... Vancouver's only radio station to serve all Canadians, including those fortunate enough to speak more than one language.

Tune us in. We're on the right side of your dial.

cjvb ALL CANADIAN 1470 RADIO we're the one!



QUEENSTON BAKERY INC.

HOUSE OF SPECIALTIES

120 LAKE STREET,
ST. CATHARINES, ONT.
PHONE: 684-9112
WM. D. KELDER

- white and whole wheat bread
- all kinds of pastry
- decorated cakes for every occasion.

Attention! Attention!

Consistories, Christian School Boards, Boards School Boards, Boards of Christian Organizations, etc.

Has your organization ever considered using

VOLUNTEERS

We have about 200 names of persons willing to donate their time in some Christian service.

If interested contact:

VRB

The Volunteer Resource Bank
c/o CRC Offices,
Box 5070, Burlington, ON
L7R 3Y8

Opfieringen fan it Fryske tonielstik

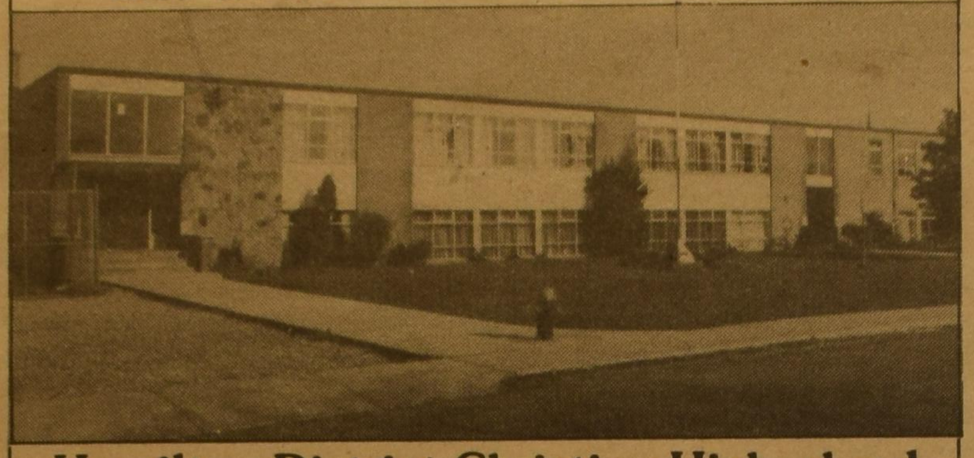
K A I N

yn 4 bidriuwen fan J. DeJong

Freed 2 april yn Kitchener. Jouns 8 ure yne Woodland Chr. High.
Sneon 3 april yn Vineland. Jouns 7:30 ure Vineland Public School.
Woansdei 7 april yn Strathroy. Jouns 8 ure yne Colborne Public School.
Freed 16 april yn Woodbridge. Jouns 8 ure yne Chr. High School.
Freed 23 april yn Bowmanville. Jouns 8 ure yne Knox Chr. School.
Sneon 24 april yn Jarvis. Jouns 7:30 ure yne Jarvis Dist. Chr. School.

Troch tonielselskip fan Jarvis.

Let there be a celebration!



Hamilton District Christian Highschool

celebrates 25 years of God's grace

★ **HOMECOMING WEEKEND** ★

March 26, 27, 28, 1982

Weekend Program

Friday, March 26:	Banquet: H.D.C.H. Gym, 6:30 p.m. Limited seating, cost $8.50
Saturday, March 27:	Open House: H.D.C.H. Gym, 2:00 - 4:00 p.m.
Saturday, March 27:	Anniversary Program: H.D.C.H. Gym, 8:00 p.m.
Sunday, March 28:	Celebration Service, 2:30 p.m. Great Hall, Hamilton Place Speaker: Rev. A. Kuyvenhoven

Plan now to attend

INFORMATION:
Mrs. Dorothy Stroobosscher
(Van Marrum)
R.R.#1
Smithville, ON L0R 2A0
1-416-957-2284

BANQUET TICKETS:
Mrs. Joanne Hordyk
(VanderKruk)
R.R.#1, Robson Road
Waterdown, ON L0R 2H0
1-416-689-4297

Anniversary booklet and calendar will be available

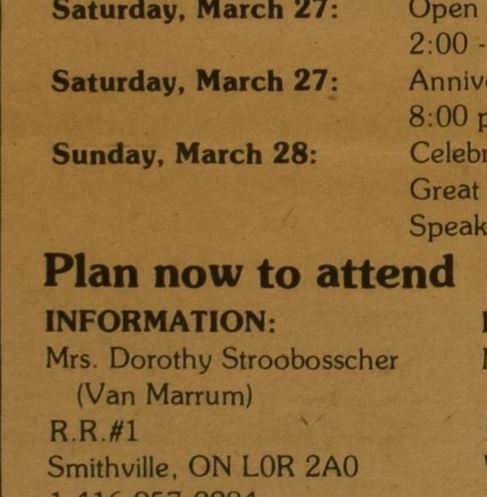
LET'S PLAY CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN MARCH

#910

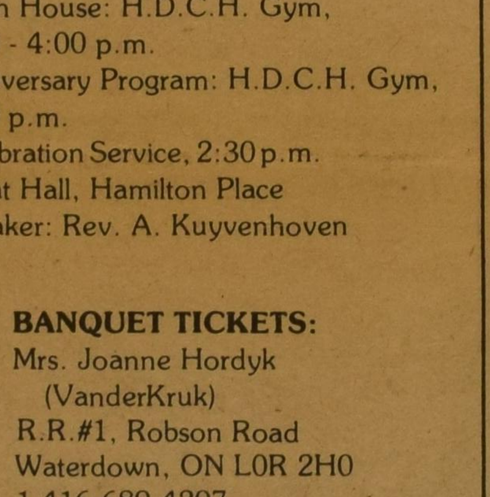
D. Kromhout,
Holland, 1947
8



9
3-mover 3 pts.

#911

S.G. Liam,
Indonesia, 1971
6



10
2-mover 2 pts.

NOTES

1. The series of problems this week shows how composers can make interesting problems by making it difficult for White to move around. In the three-mover, #910, White's knight is pinned while in the two-mover, #911, White is obstructed by its own pieces. Both solutions have a surprise in store for you.
2. Please give the key, threat and all variations for #910 and the key and threat, if any for #911.
3. The deadline for the March solutions is:
   April 20 — Ontario solvers
   April 30 — British Columbia solvers
   April 25 — all other solvers.

We Need the Help of Our Brothers and Sisters!

The Burnaby Christian Reformed Church, located in the Greater Vancouver area in British Columbia, is bursting at the seams. WE HAVE TO EXPAND!
Our building drive testifies of our sincerity and commitment (over $100,000.00 from less than 90 families).
Please help us in our enthusiasm to build a larger auditorium. Another $300,000.00 is needed to reach our goal. May we count on your help? We offer promissary notes in $500.00 multiples.

5 years - 11% **9 years - 12%** **12 years - 13%**

Send cheques and/or inquiries to:
Art Bouman, 1379 Chuckart Place,
North Vancouver, BC L7J 1R8.

Calendar of events

Mar. 5, 12, 19, 16	Course on one of the most significant events in Reformed church history. To be conducted by Don Sinnema, Ph.D. candidate in historical theology at the University of Toronto. $30 registration fee. Call (416) 979-2331 for registration and more information. Institute for Christian Studies, 229 College Street, Toronto, ON M5T 1R4.
Mar. 8,15,22	The Second Christian Reformed Church in Toronto, 265 Albion Rd. is sponsoring the film series, "Whatever Happened to the Human Race," by Dr. F. A. Schaeffer and Dr. C.E. Coops. Films 1 and 2 are on March 8 at 7:30 and 9 p.m. Film 3 is on March 15 at 8 p.m. Films 4 and 5 are on March 22 at 7:30 and 9 p.m.
Mar. 13-21	Canadian Home Bible League's multi-media tour in South-west British Columbia. Don Van Polen shares "God's World and God's Word" and his new program "All Nature Sings."
Mar. 20	Niagara League Young People's Talent Festival '82 held in Hamilton Christian High School, at 7:30 p.m. sharp. Proceeds for league fund raising project, Somolia.
Mar.26	Organ concert given by Christian Teeuwsen on Friday, March 26, 1982 at 8:30 p.m. in the St. Thomas Anglican Church, 99 Ontario St., St. Catharines, ON
Mar. 26-28	H.D.C.H. Anniversary celebrations.
Apr. 1-3	Canadian Home Bible League banquets will be held at: April 1 - Beacon Motor Inn, Jordan Station, Ont.; April 2 - Triumph-Sheraton Hotel, Keele & 401, Toronto; April 3 - Peel, Maryborough & Drayton Community Centre, Drayton, Ont. Share and watch on a 21 foot screen "Explore Emerging Africa." Reservations are needed. Please call (416) 741-2140.
Apr. 2,3,7, 16,23,24	Frisian play "Kain." (see advertisement on this page for more details).
Apr. 9	On Good Friday the Brampton Christian Choral Society, under the direction of William Hoekstra, will perform "Hallelujah What a Saviour" at 8:00 p.m., in the Second Chr. Ref. Church on the corner of McLaughlin Rd. and Steeles Ave. in Brampton.
Apr. 16	St. Thomas District Male Choir, Praise Ye The Lord, will perform at the Blyth Christian Reformed Church, Blyth, Ontario at 8 p.m.
Apr. 17	Christian Labour Association of Canada 30th Annual Convention at 9:30 a.m. in Silverthorn Collegiate Institute, Etobicoke-Toronto. Speakers: Arie Hordyk on A Christian Social Option; Bernard Zylstra on Liberalism or Liberty. Banquet 5:30 p.m. John Knox Christian School Brampton. Speaker Gerald Vandezande on The Small and the Great. Banquet tickets $9.00. Call (416) 744-2340 or your local CLAC office.
Apr. 24	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Trinity United Church, Bowmanville, at 8 p.m.
Apr. 26-28	Conference on the Spiritual and Clinical Interface in Holistic Care. Speaker Dr. Howard Clinebell, at the University of Alberta, Edmonton, Alta.
May 1	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Collier Street United Church, Barrie, at 8 p.m.
May 5	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In the Willowdale United Church on Kenneth Ave. at 8 p.m.
May 8	Organ Recital by Andre Knevel on Saturday, May 8 at 8:15 p.m. in Christ Church Cathedral on James Street in Hamilton.
May 21	All-Ontario Young Calvinist Convention, University of Western Ontario, London, Ontario, May 21-24.
May 21-24	All Ontario Young Calvinist Convention, University of Western Ontario, London.
June 19	25th Anniversary of Knox Christian School, Bowmanville.
June 8-18	Synod of the Christian Reformed Church in North America, Calvin College, Grand Rapids, Michigan.
July 6-8	Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Mar.12	Wed.Mar.10	Fri.Mar.5-10a.m.	Wed.Mar.3-noon
Fri.Mar.19	Wed.Mar.17	Fri.Mar.12-10a.m.	Wed.Mar.10-noon
Fri.Mar.26	Wed.Mar.24	Fri.Mar.19-10a.m.	Wed.Mar.17-noon

Books

Autobiography

Egotists too have a role to play

Art Linkletter, Hobo on the Way to Heaven, Art Linkletter with George Bishop, David C. Cook, 1980; hc., 212 pp., 8 pp. photographs. Reviewed by E.H.M. Sneep, Chatham, ON

Almost all North Americans know Art Linkletter. The older generation may remember, "People are Funny," and "Kids say the Darnest Things," programmes which gave evidence of Art's special gifts of humour and ability to interview people, old and young.

Younger people may remember his name only with the tragic death of his daughter Diane in 1969, as a result of drug usage. That episode had a long-lasting effect on Art. He had spent 35 years as an entertainer in a variety of careers and suddenly his life took on a different meaning.

The Rev. Robert Schuller of the Community Church in Garden Grove, California, first suggested to Art that he had been given an opportunity to reach people who had experienced the horrors of drug use. Art agreed, and since then he has spoken to student groups, used t.v. and radio to educate everyone about the devastating dangers of addiction. His life, since Diane's death has become a crusade against drug abuse. It has earned him a seat on the President's National Advisory Council for Drug Abuse Prevention.

Yet only four chapters of the book are devoted to this section of Linkletter's life. In Chapter 4 Art begins the autobiography of his life at a point shortly after his birth to an unmarried mother in Moose Jaw, Saskatchewan. He gives an account of his adoption by the Linkletters, also of Moose Jaw, later of Massachusetts, and eventually of Los Angeles.

The most surprising revelation comes in Chapter 5 where Art tells of leaving home at the age of 16 with a high school chum to become a hobo. He and his buddy "rode the rails" with professional hobos, learned a great deal from these contacts, and became worldly-wise through it. His expert ability to type helped him find a job when the need for money became critical, and also helped provide him with accommodation at the Y.M.C.A. across the country.

Art realized that God played an important part in his life. God-fearing parents and much Bible-reading helped in later life to recognize that he was protected from harm in a special way. He also felt that he had been given a talent to communicate with all types of people, an ability he used to good advantage. It introduced him to public speaking, to a career in radio, advertising, and eventually to t.v. programming.

In all the years from the age of 16-56 Art Linkletter spent very little time thinking about his spiritual needs. Life was a hard battle and success became a goal. It appears that a loving, patient and devoted wife was very much taken for granted and that Art spent very little time to help raise his family of four children.

Although God is mentioned in the first three and the last chapters, the rest of the book reads like a glorification of a self-made man. Detailed accounts of various forms of entertainment in which Linkletter was engaged make interesting reading; terminology used is easily understood. But one comes under the impression that Art Linkletter was self-centred and egotistical.

Yet it was a remarkable life, in which a tragedy was used by God to change him into a living and vibrant witness for Jesus Christ, a fact which could only be, according to Art's own admission because "God works in mysterious ways his wonders to perform." It is for this reason I recommend this book.

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Counseling

Advice for those who grieve

"Why me, Lord?" Dr. Paul W. Powell, Victor Books/Scripture Press; 119 pp. Also available with a leader's guide and visual aids for group study. Reviewed by Rev. Leonard Schalkwyk, Collingwood, ON

This book deals with the problem of grief. It grew out of the author's profession as pastor in counseling people in sorrow.

Painful experiences come to everyone in life. They can make us or break us. They can become stepping stones to a more helpful life, or they can make us turn inward in resentment, ill-will and spite.

Powell tries to help Christians get beyond the "Why me?" attitude to a more positive way of handling life's difficulties. He speaks especially to those who have lost a loved one in death and examines systematically different reasons for suffering. He describes the succeeding psychological stages a person passes through after the death of a loved one and he gives helpful suggestions about how to help such a wounded person.

He urges readers to get on with "the main business of life," after the grieving process.

For some this can be a healing book. Others may get the impression that Powell deals with "the subject of grief" too theoretically, without a personal touch.

Why Me might be helpful for study groups, since the chapters are also designed for this purpose. In that case, it could be a good starter for more personal sharing.

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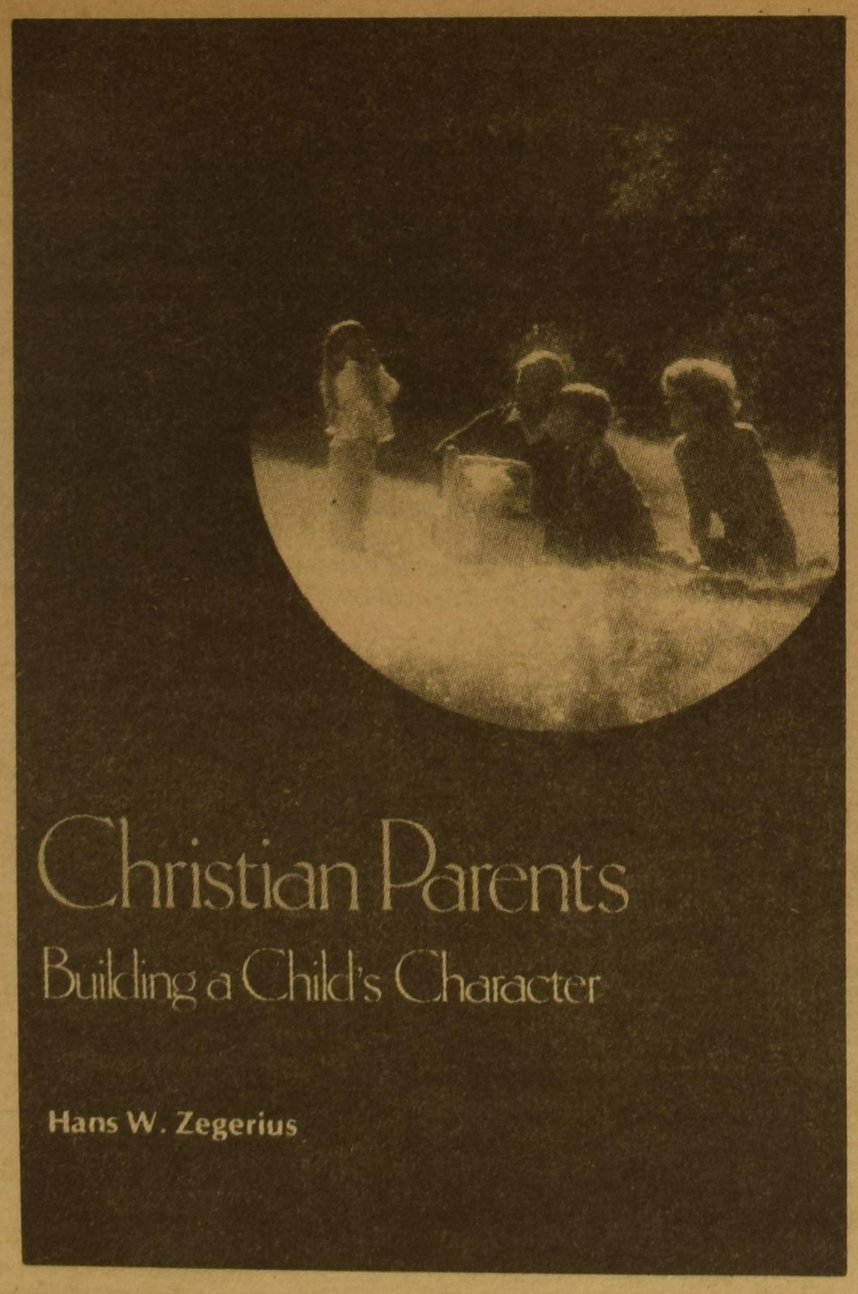

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